The LUTHERAN OUTLOOK

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Vol. XI OCTOBER, 1946 No. 10

Pointed Paragraphs

THE YEARNING FOR UNITY

THE RECOVERY of the Church to unity again, as at the beginning, has been the fond dream of many of the noblest minds in Christendom. Melanchthon's favorite maxim was, "In essentials unity, in non-essentials liberty, in all things charity." Melanchthon labored unceasingly in his and Luther's day for unity in the Body of Christ. We hear some say this can never be. Then we shall have to reject the last prayer of the Saviour in John 17. Probably few would care to confess that the Lord could not restore *them* to this right Christian spirit. Then if myself, why not others? Am I so much more hopeful fiber than they?

—Frank Bartleman.

Then, brother, fold to thy heart thy brother,
For where love dwells, the peace of God is there:
To worship rightly is to love each other;
Each smile a hymn, each deed a prayer.
—Whittier.

NEEDLESS ACCUMULATION

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. If you cannot go in person, inquire diligently what blood-mortgage there is on your property in the interest of lost souls. I warn you that it will go hard with you when the Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being carefully devoted to giving the Gospel to the lost.—*A. J. Gordon.*

I have tried to keep things in my own hands and lost them all. But what I have given into God's hands I still possess.—Martin Luther.

JARRED LOOSE

I will never forget what it took to wake me up in the ministry. I had gotten careless and indifferent in the ministry of the Gospel when an old friend of mine invited me to a small country town to spend the week-end. I went up there and was taking it easy. Two Scotch preachers were holding a meeting. Now one Scotch preacher is enough for any town at one time, let alone two Scotch preachers! On Sunday night I decided I would grace the occasion with my august presence. I went over there. I thought right well of myself when I went into that church, but if ever a crowd had its picture taken, and accurately, we did that night.

One of those Scotch preachers preached an hour and fifteen minutes, and the other was behind the organ praying all the time the other one was preaching. No wonder the other fellow could preach! He dynamited, lacerated, analyzed, dissected, took us apart and did not seem to care whether he ever got us back together or not!

After it was over, I went out of there saying, "Lord, there is a fool around here somewhere, either that Scotch preacher or myself." And the Lord accommodated me by showing me that it was not the Scotch preacher! I tell you I have appreciated that kind of preaching until this day. He jarred my teeth loose. We need something today all over our land to jar us loose. We know plenty. But, God help us, what do we do about it?

—Vance Havner.

I have never heard of the resolutions of the apostles, but a great deal about their acts.—Horace Mann.

ALCOHOL AND SEXUAL CRIMES

Some of the statistical data which we compiled during the five years' study of Sing Sing prison analyzed the sexual crimes. The majority of sexual crimes were committed by intemperates not immediately under the influence of alcohol. But the relation of criminality and alcoholism was more marked in the case of sexual offenses than with any other offence.—*Dr. Ralph Banay,* Lecturer in Criminal Psychopathology, New York University College of Medicine.

This is the tragedy of our day, that there is no party that would rather be right than win an election, no nation that would rather be just than victorious, no candidate that would rather be right than president. . . . Is it possible that the final breakdown of principle in American thinking has been accomplished by those who have learned in the colleges and universities how to be clever, how to be smart, how to be successful without being retarded by the impediments of moral principles?—Ralph Cooper Hutchinson.

SINNERS WERE WELCOME

Bishop Francis Whittle was officiating at a town church. Some ladies interrupted him as he put on his gow by reminding him that certain Pre byterians, Methodists, and even Ba tists would be present, and urged hi to be sure to invite them to the ho communion. Bishop Whittle repli that he would make a note of wh they said. At the appropriate tim the Bishop, coming to the front of t chancel, said: "I understand there a Presbyterians with us today. I ho none of them will come to the comm nion. I am told there are certa Methodists and even some Baptis present. I trust none of them w come to the communion. I presun there are some Episcopalians preser I would not care to have them come the Communion. *But* (and the Bisho voice rang out) all ye who do tru and earnestly repent of your sins a most warmly urged not to neglect t Sacrament of the Body and Blood our Lord."

A RELIGIOUS RACKET

I put this question—Is there a capitalism so sordid as a religious co mercialism which uses the fear of pu gatory and the certainty of death exploit the poor and ignorant? "Why says Luther, "does the Pope, if he h the power, why does he not empty pu gatory out of compassion for souls Luther would prefer the Church of S Peter to be burnt to ashes than bu and maintained by this shameless tra fic in the souls of men.

—Henry Townsend.

The Lutheran Outloo

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The
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EDITORIAL

he Wallace Address nd Its Significance

AST MONTH we called attention to an ominous note in the now famous address of Secretary of State Byrnes at Stuttgart, Germany, on Sept. 6. is not in the interest of the German people nor in the erest of world peace," said the American cabinet officer, "that Germany should become a pawn or partner in a military uggle for power between the east and the west. We not want Germany to become the satellite of any wer or to live under a dictatorship, foreign or domes-. The American people want to see peaceful, demo-atic Germans remain free and independent."

Obviously aimed at Russia, these words gave to the nerican people and to the world the first official notice at the American government had ceased to look with uanimity on the evident intention of the Soviets to minate all of eastern Europe, as well as to gain Ger-any as a military ally in a scheme of world conquest. itish response to the address also made it clear that at English government was in complete accord with e new American policy, and that the Stuttgart address as in effect an Anglo-American ultimatum to the Rus-ns.

T was against this background that another American cabinet officer, Henry Wallace, delivered his now equ-y famous address in Madison Square Garden on Sep-nber 12 when he warned the American people that the Get tough with Russia" policy will lead the United ates straight into another war.

"The tougher we get, the tougher the Russians will t," said the former Vice President. "To prevent war d insure our survival in a stable world, it is essential at we look abroad through our own American eyes and t through the eyes of either the British Foreign Office a pro-British or anti-Russian press."

Asserting that the price of peace, for us and for every nation of the world, is the giving up of prejudice, hatred, fear and ignorance, Secretary Wallace declared that we must not let our policy toward Russia be influenced by those inside or outside the United States who want war with Russia, but that this did not mean appeasement.

"We most earnestly want peace with Russia," he continued, but we want to be met half way. We want cooperation. And I believe we can get that cooperation once Russia understands that our primary purpose is neither saving the British Empire nor purchasing oil in the Near East with the lives of American soldiers. We must not allow national oil rivalries to force us into war.

"The real peace treaty we now need is between the United States and Russia. On our part, we should recognize that we have no more business in the political affairs of Eastern Europe than Russia has in the political affairs of Latin America, Western Europe, and the United States."

The former Vice President then made it clear that a unified Germany was necessary for any lasting peace in Europe. He asserted that Russia must be assured that German industry shall never again be converted into military might to be used against her, but that, on the other hand, the United States, Britain, and Western Europe must have the assurance that Russian policy does not envision using Germany as a tool against Western Europe. He expressed the opinion that the Russian and American ideologies will eventually become reconciled, but meanwhile the Russians should stop teaching that their form of communism, by force if necessary, must triumph over democratic capitalism. Russia, he said, must be convinced that the United States is not planning war against her, and we must likewise be convinced that Russia is not carrying on territorial expansion or world domination, with Communists in countries other than Russia following every turn and twist in the Moscow party line.

THE fact that neither London nor Moscow was pleased with Secretary Wallace's address is probably the best proof that it contained a great deal of truth, frankly expressed. By the same token, it failed to please either the Anglophile press of the United States, which immediately demanded the dismissal of Wallace from the cabinet, or the large Communist element which heard the address in Madison Square Garden and which frequently interrupted critical references to Russia with boos of disapproval.

But President Truman found himself in a still more uncomfortable position. In the course of his address Mr. Wallace stated, "Just two days ago, when President Truman read these words, he said they represented the policy of his Administration." The President himself had verified this at a press conference on the very day the address was delivered.

Then the storm broke. From Paris came rumors that the United States peace delegation, and particularly Secretary of State Byrnes, took the position that they had been undermined by Mr. Wallace's utterances. It was said they were so incensed, they threatened to resign and return home. The President thereupon called another press conference in which he stated that he had never intended to give approval to Mr. Wallace's speech, but merely meant to convey the impression that he had a right to make it. But the explanation did not seem to satisfy. Net result: Mr. Wallace was asked to resign as Secretary of Commerce, and is now just a private United States citizen.

Can any moral be drawn? If any can be found, it is simply this, that America must learn sooner or later that the policy of international intervention which it has been pursuing during the last twenty-five years at tragic cost is destined inevitably to lead it down the fatal road of constant strife and warfare. It is now clear that the military alliance between Great Britain and the United States for which Prime Minister Churchill pleaded in his Missouri speech some months ago is rapidly becoming a reality. The cleavage between the East and the West has become pronounced, and the United States is definitely committed to a defense of the British Empire. Perhaps it is the only answer to the threat of continued Russian expansion and aggression, but the American people may soon want to know why the lives of their young men must be sacrificed in the unending quarrels of ambitious European states.

How Profiteers Get Their Blood Money

WHEN the American people were dragged into World War II by their political leaders in Washington, they were given the assurance that, while their sons were bleeding and dying on foreign battlefields, the scandalous methods followed by war profiteers in World War I would not be tolerated. In other words, no one would be permitted to accumulate vast sums of "blood money."

Even before hostilities ended, however, a number o noted radio commentators began to inform the country o curious doings of American contractors and officials i the wilds of Central America and in other remote places Money was being squandered in prodigal fashion, and i was quite evident that much of it had little or nothing t do with the war effort.

Then came the astounding revelation of the industria empire which the Garsson tribe had built from a shoe string with the aid of good friends in the House Militar Affairs Committee and other accomplices in strategic gov ernment positions. However, it soon became apparen that strenuous measures were being adopted to hush u these revelations, and the reasons are not hard to find Other war profiteers, whose "killings" made the Garsso booty appear like pin money, were evidently shaking i their boots, and it would be just too bad if the America public got too inquisitive about the size of their profits.

But murder will out, and on September 23 the Mari time Commission reported to the House Merchant Marin Committee that nineteen corporations operating govern ment-built shipyards during the war had made "estimat ed profits" of $356,006,612 while risking only at mos $22,979,275 of their own money as invested capital.

One of the companies, the St. Johns Shipbuilding Cor poration of Florida, was shown to have started with capital investment of $600, while its estimated profit were $2,080,000. This, Marvin Coles, chief of the Com mittee counsel, stated, was a yield of "about 350,000 per cent."

Henry J. Kaiser, one of the industrial heroes of the re cent war whose enterprises were among those unde scrutiny by the Committee, was on hand as a witness an vigorously denounced as "completely misleading" th figures as applied to his companies. Thereupon Ralp E. Casey, a representative of the General Accountin Office, asserted that the figures of the Maritime Commis sion made it clear that the Kaiser concerns had mad profits "estimated at $192,237,284" on "a total capita investment of $2,510,000."

The government, in providing materials to shipbuild ing contractors, Mr. Casey charged, had paid a percent age profit "on the value of its own materials" in comput ing a shipyard's profits! He ended his testimony by de claring that "at no time in the history of American busi ness, whether in wartime or in peacetime, have so fe men made so much money with so little risk—and all a the expense of the taxpayers, not only of this generatio but of generations to come."

Mr. Kaiser was a much confused witness before th Committee and answered most questions with "I don' know." Asked whether his "total property investment in the yards of one of his firms, Kaiser Company, Inc for which a profit of about $42,000,000 was shown, ha been "as much as $1,000,000," the industralist conferre with his son, then replied, "He doesn't think so, but h doesn't know."

Almost petulant was the industralist's complaint tha he and his family were asked a question relative to thei

personal dividends. "It is difficult for me to understand," said the hurt Kaiser, "why this question, in all fairness was not asked of the Pew family or of others who also engaged in wartime ship-building. I want that same question asked of the Pew family and all others."

So do we. And we would also like to have the investigation pursued into all of its ramifications in official Washington. The American taxpayers have a right to know how the billions they have paid into the public treasuries have been squandered by those to whom they have entrusted the conduct of national affairs. Perhaps it might dampen the ardor for war on the part of some of the Washington patriots if the element of personal profit could be eliminated as a major factor in their patriotism. The military caste of the nation and their personal friends have enjoyed a Roman holiday for five long years, and it is high time that the iniquitous alliance be brought to an end.

Child Feeding Program Adopted by Lutherans

ADOPTION of a $500,000 child feeding program this winter in Europe, announced at the recent meeting of the American Section of the Lutheran World Federation in Chicago, will meet with universal approval on the part of Lutherans in this country. As a part of the $10,000,000 Lutheran World Action appeal, it will undoubtedly serve as an added impetus to congregations to meet their allotted quotas and, in many cases, will challenge them to go beyond the amounts asked of them. Dr. Michelfelder's report to the American Section on conditions in Europe, as well as the observations of other competent authorities, makes it clear that the coming winter will be one of unparalleled need among Europe's destitute millions, and the children will be among the chief sufferers.

Announcement by official representatives of the Missouri Synod who attended the Chicago meeting that they were willing to assume one-third of the cost of such a child feeding program is a generous gesture that points to the prospect of continued cooperation among Lutheran groups in bringing succor to their brethren in the faith in stricken Europe. Such a move will also result in the creation of better understanding here at home.

Also of far-reaching significance was the announcement at the Chicago meeting of the appointment by the Federal Council of Churches of Dr. Julius H. Bodensieck, president of Wartburg Theological Seminary, Dubuque, Iowa, as permanent Protestant liaison representative between the American Military Government in Germany and the German Evangelical Church. Appointment of Dr. Bodensieck was made under a plan authorized by the President of the United States and the Secretary of War, providing for a Protestant, a Roman Catholic, and a Jewish representative in the American zone in Germany. Dr. Bodensieck will succeed Dr. Samuel McCrea Cavert, general secretary of the Federal Council, who has just returned from two months' duty in Germany as the temporary Protestant liaison official.

This appointment not only testifies to the increasing influence which American Lutheran churchmen are exerting in matters which touch on the religious life of Germany, but also is indicative of the growing spirit of cooperation which is developing between Lutherans and other Protestants here in America and throughout the world. Ecumenicity among Protestants is moving forward irresistably, and the very urgency of the times makes it inevitable that Christians must find a way by which they can work together if the Church is to fulfil its destiny in a world threatened by utter despair and chaos.

The Russian Utopia Behind Iron Curtain

AMERICAN educators of a pinkish hue lost some of their prestige when Stalin's hordes moved into Poland with those of Adolph Hitler. However, they staged a wonderful "come-back" when the European thieves fell out among themselves and Russia eventually became an ally of the United States. As a result, students at American institutions of higher learning were made the victims of a lot of propaganda during the war years designed to convince them of the existence of a modern Utopia behind the "iron curtain."

American labor, too, at least in some circles, has been more or less beguiled by radical leaders into believing that our own form of democracy is far inferior to the kind enjoyed by the Russian people.

It is rather refreshing, therefore, to read some of the statements published during recent months in *Labor's Monthly Survey,* a publication put out by the American Federation of Labor. Far from giving aid and comfort to those who advocate social and political revolution in the United States, these reports constitute a devasting indictment of the Russian system. Here are a few of American labor's findings as published in the July *Survey.*

"The Soviet program frankly aims at destroying free and democratic governments wherever they exist and substituting Communist governments subservient to Moscow. The objective is to create one world, a Soviet world ruled from Moscow. In the middle European countries near Russia, the program is carried out through military occupation and pressures from the secret police; Communist governments are established and kept in power, with secret police who liquidate political opponents by execution and imprisonment in concentration camps... In independent countries like USA, Soviet penetration begins by secret well-disciplined cells of persons who work into positions of influence. They try to develop a following, call strikes for political purposes, and spread propaganda describing Communism as an ideal form of society. They carefully conceal the facts about Communism as it actually exists in Russia today. Communists or their followers in key positions can influence a

country's national policies, and especially its foreign policy toward the Soviet Union.

"Why the Iron Curtain? The iron curtain is vital in the Soviet program: First, because the Soviet depends for its following in foreign countries on persons who believe the rosy pictures of Communism painted by the Communist agents. If these followers could know what life for workers in Russia is really like, Soviet prestige would suffer greatly. Secondly, because Soviet citizens must not know the vastly better living standards of workers in other countries, nor the freedom that exists where workers can vote in free elections and organize free unions which have power to raise wages. The U.S.S.R. rests upon fear which grows on uncertainty.

"What Is It Like Behind the Iron Curtain? Basic in the Russian Communist system is the maintenance of political 'unity' by strict press censorship, propaganda poured out through press and radio, absolute dictatorship of Stalin and his Politburo of 14 men, carried out through Communist party members and the secret police (NKVD). The NKVD operates through a vast network of spies who inform on every individual, reporting any statement or act which appears politically suspicious, that is, critical of the regime. The NKVD can seize any politically suspicious person, imprison and torture him, and send him to concentration camp. Millions of innocent persons have been thus condemned. The number in concentration camps today is estimated at 10 to 20 million, including Soviet citizens and people seized in neighboring countries the Soviet is trying to dominate. In an election, the Soviet citizen has no choice of candidates; he may vote only for the slate of candidates nominated by the Communist party.

"The average Soviet worker lives crowded with others in a barrack or shack without electricity, running water or sewage disposal. His wage and ration card give him a bare minimum of food, but beyond this he must buy in the government 'commercial stores' which are legalized black markets where prices are deliberately kept too high for the average worker. Just before the war in 1938, after 21 years of Communism, the Soviet worker's average monthly wage was 259 roubles; a pair of shoes cost 300 roubles, a man's suit cost from 500 to 1,500 roubles. Conditions are approximately the same today. In 1938 it took more than a month for the Russian worker to earn enough for a pair of shoes; in the same year, the average American worker could earn a pair of better shoes in 8½ hours. He could earn 25 pairs in the time it took the Soviet worker to earn one pair. The Russian worked 2 to 6 months for a suit; the American earned a suit in 43½ hours.

"Russian workers live in poverty, are treated with contempt by their rulers and denied a vote, which makes it impossible for them to improve their conditions. Government officials who rule them are given every comfort and luxury. It is significant that Russian soldiers occupying countries where living standards had developed under free enterprise were amazed to find workers' families living in apartments of two rooms, kitchen and bath, able buy adequate clothes and furniture. Desertions fr Red occupying armies have been so high as to wor Soviet officials. The new Russian five-year plan la great stress on developing industries which will raise t nation's military power, but measures to raise livi standards appear absent."

Another issue of *Labor's Monthly Survey* contains th statement: "For Russian workers, automobiles, radi at home, bathtubs, vacuum cleaners, and other things t American worker enjoys are nothing but dreams."

We hold no brief against the Russian system. If t people of Russia desire their present form of governme with its social and economic program, no one will dispu their right to maintain it. But we are not so sure th the people of Russia have very much to say about it. A the evidence points to a despotic party rule which crush all opposition and makes it impossible for the masses make their will known.

But even if the Russian people do like their own pa ticular brand of ideology, they need to be reminded th they have no mandate from any one to impose it on oth nations that do not desire it. America particular which has held aloft the beacon light of human rights a human liberty while a large part of the remainder mankind, including the Russians, were groaning und serfdom, can hardly be blamed if it will want to wait long time before it is willing to exchange its own type democracy for the kind that now obtains under the d tatorship of a Stalin.

Nazi Leaders Hang For War Crimes

UNITED STATES Senator Robert A. Taft has call the hanging of the top Nazi leaders "a blot on t American record which we shall long regret." And added, "I believe that most Americans view with disco fort the war trials which have just been concluded Germany and are proceeding in Japan. They viol the fundamental principle of American law that a m can not be tried under an *ex post facto* statute."

His contention, however, is not quite true. It is historical fact that five years before the Nazis came power, sixty-six nations, including Germany, signed t Kellogg-Briand Pact which definitely outlawed war. so doing, they not only renounced war as an instrume of national policy but also gave their solemn pledge th they would henceforth settle their disputes by paci means. This Pact, therefore, became the law of the l tions in the highest sense of that term. Even though t Pact provided for no specific penalties for its violati it is difficult to conceive of any greater crime agai humanity than the launching of a terrible war th brought tens of millions of people to their graves a untold misery and suffering to the whole world.

But the thing that makes us feel really uncomfortal is the fact that Russia was represented in the internati

court that passed sentence on the Nazi criminals. Did
t Stalin and his henchmen conspire with Hitler and his
tellites to begin World War II? When did criminals
alify to act as judges over their fellow transgressors?
And when we are reminded that the Nuernberg in-
ctments included such crimes as the killing of defense-
s civilians and the enslavement of entire populations,
r feeling of discomfort begins to take on more of the
nse of shame. The ominous clouds of the atomic bombs
opped on Hiroshima and Nagasaki rise like ghosts to
unt us, and from the hoarse throats of millions of Ger-
an soldiers held as slaves in Allied concentration camps
seem to hear the cry, "Hypocrisy!"

I LOOKED FOR GOD

Eoline Wallace Moore
Professor of Education, Birming-Southern College

THE SOLDIER said to me: I looked for God.
He seemed so near in childhood, as my mother talked
to me.
was not strange that there should be
he great and good, all-powerful; quite reasonable
hat He understood and cared about my childish fears.
ut on the college campus much was changed.
seemed the thing to question and to doubt;
he fashion to be cynical; to see a world that needs not
God,
nd must deny Him if it cannot prove Him. There I
looked
or One who might emerge from laboratory study,
eatly proved in strange equations.
hough myriad duties claimed my time and strength,
here was no urgent goal, no pulling loyalty that drew
me on.

nd then, war came and for three years
irected all my life. I did not need to think,
or others did that for me.

et, in the isolation of the crowd, I tried to see
he meaning of it all, and longed for One
ith more than human wisdom who might help;
only to give courage, and some faith;
only to give strength to die.
round me men were dying, and they called for God.

ow where was God? In all that horror how could He
exist?
asked the chaplain, and he tried to help.
kindly man, a scholar, and he did explain
God of love and wise direction. But to see God there
n all that pain and cursing, blood and butchery?
To make God stand out clear in all the daze and disil-
lusionment?
Sometimes I felt that He, too, needed help. And then
one day
We found the answer—on a day when terror pushed us
back.
A soldier dragged a comrade in from awful fire—
No fear, but exaltation on his face. He said,
"God went with me."

We found God there, in desperation, death, and man-
made hell.
But can He not be found in joyous life?

"GOD POWER"

A WRITER in *Lutheran Tidings* calls atomic power "God Power" but he does not think a statement like that will be accepted "by religion." I presume he means the Christian religion; but why not? There is nothing revolutionary in stating that every newly discovered power is from God. Certainly Paul the apostle sensed something like that when he said, "In Him we live and move and have our being." That which has been called Spirit is certainly not some indefinite emotional stream, but a "God power" accelerated in man when he touches and is touched by a divine majesty.

Edison said he could prove God in the materials in which he worked, and Michael Pupin, one of the world's most eminent physicists, said that in his laboratory he heard a continual echo from the poem in his Hebrew Bible, "The heavens declare the glory of God, the firmament showeth His handiwork." Personally I am not alarmed by new terms. "God power" is never to be coined in one phrase; its immensity is always too great for man's logic. But I am somewhat alarmed if anyone would tell us they have found a new God in impersonal power. The particles that belong in a complete pattern of things have in our day become awe-inspiring, but behind the scene of things is "the Ancient of Days."

Yesterday the radio reported terrible waves sweeping over a large island in the Pacific. At noon I listened to Cedric Foster in his radio news comments from Boston. He was deeply impressed by the events and said that a thinking man could not but feel how puny he is as people were buried in the waves and buildings crumbled under the slashing water. Think of the past use of every great gift that has come to us; we have used most of them for the destruction of humanity, whereas we could help to make this world so much more beautiful if we could turn our thought to constructive living.

But make no mistake about it, man will still have to change. The sword may be turned into plowshares, but the weapons of war will not be buried until the hands holding the atomic bomb have been sanctified and redeemed.

Withee, Wis. L. C. Bundgaard

Through the Hell of War

*A Silesian Refugee's Story**

Gütersloh, June 2, 1946

My dear brother George and Ruthie:

WE RECEIVED your second letter on the 31st of May and your first one, dated May 11, a week before that. Our joy about them was indescribable. Since I noticed that none of my personal experiences got to you, I would like to report about them, as well as I can, from the very beginning; and, in order to save as much space as possible and to write much, I will write in small script; moreover, my handwriting is very jittery, since I have become very nervous.

On January 1945, mother, my friend Lida, and I started out with Wosnitza, the owner of the Oppeln automobile agency, and his entire personnel, using many trucks and proceeding in the direction of Proskau. Father did not want to go along. He had made up his mind and said that the Russians would not harm an old man. In one truck there were also boxes and trunks with all sorts of things which I got together in a hurry. We hid the largest part of our luggage, except hand luggage, in the basement of the horticultural school at Proskau. The next day the Russians had reached Oppeln.

After a night's stay our caravan set out again in the direction of Ziegenhals. Since the Oder river was an obstacle in the path of the Russians, the front stood there for eight weeks. Oppeln was bombarded from the west and Proskau, as well as from the surrounding villages. We three were taken into the home of simple but good people. Mother alone had a bed; we others slept on the floor on mattresses that we had borrowed from Wosnitzas. Then mother was seized by fear for father who had remained behind and was at the mercy of the Russians. She wanted to go back, but that was impossible.

Mother Becomes Ill

Since we had a notion that the Russians would advance even farther, Lida and I made several trips to Proskau. It was terribly cold and we stopped trucks on the way and in this manner we got our belongings piece by piece. It took us several weeks. In Proskau itself we experienced continually battles and fires. The civilian population had to leave the villages forcibly. In the meantime mother became ill with a sore on one of her legs and had to be taken to the hospital. I went to great pains to supply her with the best of food, such as there was available. But grief and worries would not let her recuperate. It got worse and worse and finally she was overcome by a constant fever.

During our very first days in Ziegenhals we entreated mother to go to Neu-Strelitz, to Lida's relatives. It would have been very difficult to do this, but we would have been safer there. In Ziegenhals itself the windov rattled day and night from cannonading; and yet, sl would not go. During the last days of the eight weel we heard that the Russians had already taken Neustac and we could also see the reflection of the fires in th skies.

A Sad Farewell

Soon the last train had left. In my fear I ran to th hospital and begged the directing physician with mar tears to take mother along at least with the last Red Cro train. He consented and mother was taken from th hospital by a Red Cross truck. I myself wanted to s how things would develop. The doctor promised me a so to inform me of the direction in which the train wou travel. And I ran a half hour's distance to the depot ar up and down the train and looked for her. I found h at the last minute, but could not get to her because of th many patients. She looked so dear and good and I sha never forget her sight. Her last words were: "If yo don't know anymore what to do, go to George to Amer ca." As the train started out I saw an acquaintance, doctor's wife, with her little children; she was very goo to mother. She was the daughter of father's colleagu Respondek.

I ran alongside the train and begged her to take care mother, and she promised. Since her husband was a active physician, she could do it.

Shells Begin to Explode

Contrary to our expectations our hours in Ziegenha were numbered. After we two had packed our thing we went out on the street. It had become night. W intended to get all information possible from the pos As usual, they told us only quieting things. After tw hours of sleep we heard the first shells explode in ou street. It was five o'clock in the morning.

Excitedly our landlady packed up her three small chi dren into a handcart. We promised to help her pull ar added our bundles to hers. (When we first fled, I ha sent four large suitcases to Neu-Strelitz, but none g there.)

The only open road was soft, ankle-deep mud. Wit rain and snow coming down, we joined a pitiful caravа of fugitives. The road went uphill, always uphill; on on hand I had a child in the other one the wagon tongu Lida likewise. We had to let the fleeing soldiers pas we were splattered with mud and finally I could no lon er go on; I was exhausted. In the next village I saw train stand at the depot. We separated from the caravа that had become more and more confused and climbe into the train. Contrary to our expectations, it starte out in the evening in the direction of Mährisch-Scho

* This letter was received by Dr. George Radimersky, a member of Bethlehem Lutheran Church, Lansing, Mich., from his sister Erna in Ge many. It is printed without editing.—The Editor.

erg. It became fuller and fuller at every station, and ve were no longer allowed to leave it. But in spite of his I got off at every larger station, ran to a station at-endant and (with his help) was able to follow mother's rain. Under greatest difficulties I succeeded in learning hat we were travelling in the same direction. In Prague t a small suburban station, I came to the end of my rope, ecause, unfortunately, I could not furnish the number of he train.

Lived in Earthen Huts

We travelled six days. We were often left on side racks because the locomotive was uncoupled. We were ll sick and our feet were so swollen that we could not et into our shoes. We travelled by way of Budweis to reistadt in the direction of Linz; by bus we were taken o Laszberg into a tiny hamlet. There we younger ones, who were without children, were supposed to live in arth huts at the edge of the forest. Everything was over-lled. Then, after all this, I could no longer hold on o myself. Near the fountain at the marketplace I was eized by such a fit of weeping that the people looked out f their windows.

It was a certainty to us that we could not stay there, ince, being so far from mother, I could never learn any-hing about her. Mother had the addresses at Gütersloh nd Neu-Strelitz with her papers and money in a bag on er chest.

We found shelter for one night with a widow. Next ay we set out on foot to get our permit to go on. We ere unsuccessful and returned. I left bedding and some lothes sewed up in a sack behind with the widow and oth of us went to Linz; there, finally, we got the permit o go to Neu-Strelitz. All our food had been stolen.

We arrived at our destination after having travelled y train ten days—sick, hungry and dirty. I waited eeks for mail. Finally, after the Russians had closed he door to Czechoslovakia with the conquest of Saxony, here arrived a desperate card from mother. Address: liegerhorst Sbraslawitz, Kreis Kahlenberg, Czecho-Slo-akia. No doubt, she will not have gotten my mail any-hore. Lida, who is a native girl of Prague, wrote a let-er in Czech to the authorities there, after the postal com-hunication had again been opened. There is no answer ntil this moment.

Wounded by Shrapnel

It was not long before the Russians (We had hoped the nglish) were at Neu-Strelitz. Because of the many orror stories we had heard, we wanted to go west. And o we were on the road again, in a car with two officers nd under fire of low flying planes. We occupants of the rst car had to look for protection from the planes, and bomb exploded beside the hole in which we were lying. s luck would have it, I got three shrapnel pieces be-ween ear and temple and (suffered) serious internal oncussion. Chiefly because of the latter, we could no longer stay with the retreating soldiers, who, no doubt, got safely into the western zone.

I wanted to go to the hospital and rode on a rickety milk wagon on rough roads under terrible pains to Robel. (Muritzsee). I could not get into the hospital anymore, since all streets were blocked; and we found shelter in an abandoned house, in which other fugitives had also found a haven. Sitting up two days and two nights, I got over the greatest of pain. Then the Russians came.

Plundered by Russians

As often as we had been able to escape, we now were entirely helpless. I had still a thick bandage around my head and looked terrible; and with much cunning we found again and again hiding places, where we could be safe from their raping. We had still three suitcases, one briefcase and one knapsack. And one morning there came a horde; set their pistols against our heads; cut and ripped our suitcases open, and we had to hide ourselves in the barn. When we came back, we found everything plundered. From out of the piles of rags and dirt that lay about us three to six feet high I pulled a few soiled things, among them a small piece of soap, the broken travelling alarm clock, one dress, Lida's jacket, a pencil, even the good woolen blanket which you once had brought along for mother was there. Under the mattresses we found our fur coats which we had hidden there. My wrist watch and my cash, 9000.00 RM. were gone.

In addition, we took out of the pile an old quilt and a small pillow, tied everything up in a bundle and got on the road again in the direction of Neu-Strelitz, together with two old people and their three grandchildren. We had to pull their hand cart, because our bundles lay on it. The house in which we had been hiding had to be evacuated. Leaving the village, we were once more plundered and thus lost a handbag made from old material; in it was a little food. Lida's knit woolen jacket was also taken from her.

Return to Neu-Strelitz

We travelled 50 kilometers, two days and two nights; then we got to Neu-Strelitz. This was the most horrible and most unforgettable we ever experienced. Each one of us had only a pair of trousers to wear. We pulled and pushed our cart. We were in constant fear; there was no water; once we were lucky and cooked a soup of some flour amongst some stones that we had pushed together. We slept our first night in the woods deeply hidden; there was continuous shooting all around us. Then came another day with suffering and insults. We had to wait until the bridge across Lake Muritz had been repaired.

There was the Russian and his constant: "Woman, come along." On the other side of the lake we wandered about a whole day holding handkerchiefs against our nose; the stench of cadavers was so great. It was a road (covered) with the bodies of soldiers and civilians; cad-

avers of horses, cows, dogs, pigs; overturned wagons, beds ripped open; the fields looked as if covered with snow. And amongst all this was the green of the trees; it was May, but even its fragrance could not cover the stench of death.

Six Sisters Raped

One time we had hooked up (our cart) to a peasant's wagon in which six sisters were hidden; all of them had been raped the night before. The peasant was stopped; his horses were unhitched; shoes and stockings were pulled off his feet.

We were ordered to fill bomb craters on a landing field. And we owe it only to Lida who could make herself understood, and to the fact that I was incapable of any work, that we were allowed to continue. Lida had her jewelry hidden in her rubbers and her toes were bleeding. But we saved the jewelry.

We spent the second night on a destroyed farm in a windowless chamber lying on coarse straw that stank terribly of decaying corpses; next day, after having been beaten severely by Poles, we arrived. The house was still standing and we had again a shelter and a bed.

But we were not yet done hiding, especially myself, because Lida is already in her fifties; she saved me many times by her knowledge of Czech, and thus detracted the attention of the Russians; these searched the house at will and stole whatever seemed valuable to them. Lida's relatives soon moved to Berlin, since their original residence was there. Our section of town was occupied by two Russian units. All inhabitants were chased out. Only our house seemed forgotten. There were ten of us left in it. To get to our house we had to take a roundabout way through an alley and over broken down fences. Despite our passport no post would let us pass.

Sewed for Russian Women

There was a sewing machine in the house and I began to sew for Russian women, of things that had been stolen. I did this to have something to eat. Lida was the interpreter. After some weeks I had myself x-rayed and (found that) inside everything had healed again. Also the scars from the shrapnel wound were no longer conspicious.

So we lived in this house in suspense between eternal fear and hunger. The Russians were in the chambers and the basement every night. I tried to write letters into the western zones, to Gutersloh and Schleswig to the older one of the Wosnitza girls. I knew that she had fled there with people who had the courage to cross over the lines by the underground. I got news from Annemarie, who is a doctor there, and also an invitation to go there, if we could no longer stand it where we were. That was a ray of hope. But the risk involved made us hesitate. At the end of October the Russians occupied our house, too.

On March Again

We tied our bundles in all haste, while the Russia stood by and urged us on, joking we should stay wi them overnight. They became ugly, and when some them left to go to eat, we escaped with our bundl through the window.

Each one of us had a knapsack made of old materi containing two loaves of bread. I had them given to n by a baker's wife for whom I had made some clothe We had also some unroasted coffee, a precious artic which the Russian women did not think much of, and few other things that were absolutely necessary, such an old floursack filled with pillows, your blanket, son clothes, blouses, etc. During the past months we h been again able to get a few things together, part through our work and partly because of pity (of others Each wore a pair of trousers and two woolen jackets. had also made for myself a coat from an old blanket, a Lida wore it, having turned the lining toward the ou side. She kept her better fur coat hidden in the flou sack, since the Russians stole everything in sight. A so we joined an elderly couple again who intended make Hamburg. They had an eight-weeks-old chi with them.

Caught Near British Lines

There were overcrowded railroad stations; rats that d stroyed our knapsacks, and many more disagreeable o stacles, until we got as far as Lubeck. From there we travelled furtively during the night; we hid in barn we watched. A march of 10 kilometers took us as clo as twenty yards to the English outpost. Dogs barke and we heard Russian sounds. So, in sight of our go we were caught. We were imprisoned under guar searched. Our rings we had hidden in hollowed o loaves of bread; they were not found. We were priso ers for four days, working hard without food, beaten a guarded. Each night we were taken to another priso We slept on stones.

Finally we were allowed to go on. The elderly coup mentioned above took care of our sack. It was still the railroad station, and we intended to smuggle it lat on. Even today it is still there with their relatives.

We went to Berlin, where we had a night's sleep at t home of a girl from Oppeln. She is a deaconess at Vi chov. There we wept until we found peace again; the we had a full meal. We left supplied with two loav of bread, and in Thuringia we were at last lucky.

Arrive in Schleswig

There was a camp for displaced persons and it took eight to ten days to get through. In the company of tw dismissed war prisoners, we were on the road again. snowed and it was cold. After many hardships we g to Schleswig. There we met Annemarie's younger si ter. She had been totally burned out on a train throug bombardment. We had a very poor room, but, neve theless, we had a bed, even though it was a hard on

nnemarie was allowed to sleep in a hospital the first ro nights.

Schleswig—eternally wind and rain, rain and wind. nen we had a room without a bed; we slept on cots that ad been nailed together of boards and were equipped ith sacks filled with woodshavings. There was no heat, nd we had to work right away, since otherwise we could et no food ration cards. Then came news from Helen nat she was in Gütersloh. We went to her, since the nditions in Schleswig had become unbearable.

In Coal Cars in Winter

We travelled in the coldest weather imaginable in open al cars. Helen got us a room; we are still living in it. Ve are sleeping together in one bed, because there is ot another one here. Unfortunately, it was not until armer weather set in that we could get a stove. Wood e get late at night, taking it from a destroyed house, ecause we can't get any other sort of fuel. During the rst days of our stay here Lida became seriously ill of loody diarrhoea. After she became better, I lay serious- ill for eight weeks, partly here and partly at the hos- ital. I narrowly escaped an operation, and that was my ood fortune. I had inflammation of the middle ear and ne puss found an outlet through the old scar.

I had again saved several hundred marks; Lida had een able to save all her money and so I could pay the octor's bill. I heard that Hanna Wosnitza had lost her ob in Schleswig and had been put out on the street. We ere fortunate in being able to send for her, and she as a bed in the room adjoining.

Throughout the war I experienced only kindness from Vosnitza's. Many a piece of meat, eggs, butter and wine, lways intended for mother, found their way into our ouse. Hanna's parents decided in favor of Poland and hey live now in the neighborhood of Proskau. As for he rest, the new Poland is a hell.

Rations Barely Sustain Life

We have a borrowed sewing machine. All three of us sew, cook, and clean. Our landlord is a very bad man. He insults us continually, calling us "Silesian rabble," etc. We would very much like to get away from here again. Through our work we get many a basket of potatoes, occasionally a loaf of bread or an egg; and, if we are lucky, some sugar. The food rationing system barely keeps one alive. It's just enough not to go begging. Some clothes we got from our customers. The people of Gütersloh themselves are very stingy and are afraid to be disturbed in their rest and comfort. The nice customers here are not natives.

At this date I have been able to save some again. The cooking utensils we use are borrowed; there are only three badly bent spoons. We are very much afraid of winter. We have nothing warm to dress with.

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I am very happy that you are doing well. So, at least one in the family has been lucky. Rumor has it that we might be permitted to return to Upper Silesia. Do you think that such will ever be true again? At any rate, I would never return while there is a Polish government there.

I have tried to tell you in factual words what happened to me. What I, however, cannot do is to describe to you the sleepless nights and fearful dreams that haunt me. I am looking for the magic herb, "forgetting," and do not find it.

And now, my two dear ones, thank you for all your moral and material support. Write frequently, and believe me, even though I have often been in the depths of despair, I am sure that nobody escapes his destiny, and that some day the sun will shine again also for us poor refugees from the East. With a tender embrace,

I am Your Erna.

Personality Portrait of Luther

By David Belgum
Minneapolis, Minnesota

MARTIN LUTHER was born on November 10, 1483, in a generation steeped in superstition and yet on the verge of change. Science was still in disrepute, and the Catholic Church was beginning to lose its power. Critical thinkers were beginning to disagree with the authority of the papacy. In many instances the clergy was falling into obvious vices. The Church was living on its laurels. When Luther was on his trip to Rome, he noticed that many other monks violated the vow of poverty. He was shocked to find that morals were very low in Rome, the center of the Church. The economic order was changing from the guild system to private enterprise. Luther, a man of change, was born in an age of transition.

Martin was born to parents of German peasant stock. John, his father, had not received the paternal estate because he was not the oldest son. Although he came to Mansfield in a very poverty-stricken condition, he managed to improve his condition from a common miner to the point where he was able to lease three mines. Later he became one of the four village councilmen and was highly respected. No doubt Martin's father con-

tributed a sense of persistence to the training of his son, for John was a determined man himself. But the father's prosperity and good fortune came too late to help Martin in his early childhood.

Some say that John was critical of the monks, but the municipal records of Mansfield reveal that he was a good churchman. John had high hopes for his son when he saw that he progressed rapidly in his studies, and, in spite of his poverty, he sent him to school to study law. Martin's mother, Margaret, was a respected and religious woman. She provided her son's earliest religious training, teaching him the Ten Commandments in the formal, conventional way.

Discipline in the Luther home was very strict and often seemingly cruel. Once Martin's mother beat him till the blood flowed for stealing a hazelnut. He once ran away from home after having been punished severely. This harsh treatment had a marked influence upon him in later life. But his parents must not be blamed too much, for the religious life and discipline of the Luther home was like all other pious homes of that day. In spite of his parents' harsh treatment of him, he respected them, as witnessed in later life.

Luther's Physical Characteristics

The physical and mental qualities of Luther had a great influence upon the content and expression of his ideas later on in life. His appearance was robust. Pictures of Luther reveal a healthy, well-formed physique. Yet, his external appearance was deceptive, for it is known that he suffered from numerous ailments. It seems that his physical handicaps were not inherited but acquired by overwork and other causes.

Pictures of Luther during his monastic days show protruding cheek bones and sunken eyes. After his marriage, he became more fleshy. "By the time he was fifty, Luther had become familiar with renal colic, rheumatic fever, sciatica, hemorrhoids, dysentery, disease of the middle ear, stone, catarrh, vertigo, and weak heart."[1] He was continually bothered by ill health and plagued with severe headaches. In spite of these handicaps, however, he labored energetically at whatever task was before him. He had the will to push himself ahead when suffering from afflictions which would have utterly overwhelmed a less courageous soul.

There may be discovered in Luther's temperament a nervous, emotional tinge which colored all that he said and did. Unfortunately for Luther, he was frequently too emotional and impetuous for his own good. If he felt like calling the pope "a dirty pig," he did not take the trouble to soften the epithet, apparently unconcerned how it might sound from the pulpit or look on paper. He felt strongly about everything—the Catholic Church, the devil, his sins, his work, and his family. Luther had various moods. Spells of melancholy came over him intermittently throughout his life, even after his great spiritual conflict was over. Yet he was not always depressed and sad. Once, while performing his priestly duties near Erfurt, he nearly burst into laughter at the fumbling rustic organist. His emotional temperament kept him working always under tension. "Temperamen ally, he seems to have been high-strung, emotional, sens tive, quick-tempered, impetuous, imaginative, impre sionable."[2]

Craftsman and Business Man

Luther had a fairly high degree of mechanical intel gence and manual dexterity. He evidently had an i sight into practical affairs and business, because he w elected District Vicar to administer ten monasterie "He has a keen eye for the minutiae of administration well as the maintenance of discipline."[3]

Since Luther was poor about the time of his marriag he did some manual labor to support himself. Amor other things, he took up turning and gardening. "I ha laid out a garden, and I have constructed a fountai and have succeeded excellently well in both undertal ings."[4] In another place, he said, "I have made co siderable progress in clockmaking, and I am very muc delighted at it . . ."[5] He was evidently clever with h hands.

An Intellectual Giant

The above aspects of Luther's personality are natural not as important as his innate, abstract intelligenc Luther was born with an exceptionally brilliant inte lect. His brain was equal to the gigantic tasks that h took upon himself. Luther, at the age of six, could rea and write with ease."[6] In school " . . . Luther mad marked progress in the higher Latin grammar, in com position, versification, and discourse, and easily outdi tanced his fellow pupils."[7] Throughout his entire ed cation he moved swiftly, taking degrees in his strid "Luther (according to Cattell's list one of the ten mo eminent men who ever lived) took the M. A. degree 22 and became a university professor of philosophy at 2 He had won wide recognition as a religious teacher at 2 At 34 he published his 95 theses."[8] Interspersed with h teaching, preaching, debating, and writing, he accomplish ed almost superhuman feats of translating. "The Ne Testament was translated, from the second edition of th Greek New Testament of Erasmus, within three month from the time when it was begun."[9]

A psychologist, Catherine Cox, has undertaken to a alyze the geniuses of the past in *The Early Mental Trai of Three Hundred Geniuses.* The minimum amount intelligence necessary for the accomplishments of ea genius was estimated. Luther ranks as the fifth mo eminent of these three hundred geniuses. His I Q (I telligence Quotient) was estimated to be 170. Since on one out of a hundred has an I Q or more than 140, it clear that Luther was an intellectual giant.[10]

Luther grew up in an environment that definitely s

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[1] Abram Lipsky, **Martin Luther, Germany's Angry Man**, p. 290.
[2] James Mackinnon, **Luther and the Reformation**, p. 98
[3] James Mackinnon, **Luther and the Reformation**, p. 256
[4] M. Michelet, **The Life of Luther Written by Himself**, p. 199
[5] M. Michelet, **The Life of Luther Written by Himself**, p. 200
[6] M. Michelet, **The Life of Luther Written by Himself**, p. 3
[7] James Mackinnon, **Luther and the Reformation**, p. 18
[8] Catherine M. Cox, **The Early Mental Traits of Three Hundr Geniuses**, p. 98
[9] **Encyclopedia of Religion and Ethics**, p. 200
[10] Catherine M. Cox, **The Early Mental Traits of Three Hundr Geniuses**, p. 97-98

e switch for his later activities for doctrinal and intel-ctual positions. He was molded by the stern, harsh scipline of his home, by the superstitions of his age, d by the transitional nature of his age. His dynamic na-re, his impulsive temperament, and his keen, re-arkable intellect served as good equipment for the adership and reform that was his obligation.

His Development as a Student

As it has already been pointed out, Luther's education egan in a home which was disciplined by strict, pious arents and by poverty. His first formal education be-n at the age of seven when he was taught the three 's, hymn-singing, religion, and a little Latin by a brutal, norant master in the village school. He learned little this school. He was beaten fifteen times in one day r not knowing his Latin declensions. He went to this hool until he was eleven years old.

Some time around the age of twelve or thirteen, he ied mining for a while, but without success. This is ost likely an indication of the poverty of the Luther mily.

His father had been pleased enough with Martin's pro-ess in the village school to send him to an excellent hool of the Franciscans at Magdeburg. There the acher was friendly, and young Martin made rapid pro-ess. At Magdeburg, Martin had to sing in the street id beg in order to support himself. A kind woman, Ur-la Cotta, was attracted by his fine voice and intelligent anner and took him into her home. This solved his nancial problem so that he could devote more of his time studies. Also, his disposition and mood brightened, d he began spending less time in morbid introspection. etween the ages of fourteen and seventeen he went to isenach to a higher school. There he stayed with his other's relatives and seemed to thrive on the arrange-ent.

By this time Martin's father was becoming more pros-erous, wherefore he sent the boy to the University of rfurt, the greatest German university of that time, hop-g that his son would take up the study of law. Martin as seventeen when he entered the university. He got s bachelor's degree as second in a class of seventeen. t Erfurt his classmates called him "The Philosopher." hile at the university, he came close to death twice. nce he ran a sword through his foot while on a hike and st a great amount of blood. He also had a very severe lness. During the latter part of his university days he ecided definitely against the legal profession although was one of the most lucrative of that time.

Why He Became a Monk

Toward the end of his stay at the university he was be-inning to experience considerable spiritual conflict. hile in this state of tension and conflict, a certain inci-ent is reported to have occurred which definitely in-luenced his destiny. Caught in a violent thunder storm Luther was filled with terror when a bolt of lightning struck nearby. In desperation he cried out, "Help, St. Anne, and I will become a monk." Although he realized that this decision was made in panic, he kept his vow to enter a monastery. There were probably several contributing factors which worked together in producing this result.

(1) His severe home life drove him to seek refuge from the world;

(2) His nervous system was strained by the tension of his spiritual conflict;

(3) The Black Death plague had terrified him;

(4) He had been in mortal danger twice;

(5) There were many monasteries and a general religious atmosphere in Erfurt;

(6) His studies at the university were mostly in theology or subjects continually associated with it.

There was only one thing that might have held him back; his father wanted him to go into law and was extremely disappointed when Martin went into the monastery.

Monastic Life Was Difficult

Life in the monastery was strenuous, but also restrictive to one of Luther's high vitality, emotional temperament, and inquiring intellect. His unheated cell was nine feet long and six feet wide. A straw sack served as his bed. Like all other novices, he was forbidden to speak or make a sound (he who had loved music and had learned to play the flute and guitar). He was wakened at three o'clock in the morning for matins. All novices had to start out by doing menial labor. (Monks were probably the first hazers of freshmen.)

It is easy to imagine how difficult it must have been for a wide-awake university student to adapt himself to such circumstances. He had to try to suppress his intellectual curiosity, because in those days the standard for a monk was holiness and not knowledge. Luther was considered a radical non-conformist by his fellow monks because he continued to read the Roman classics, John Huss' sermons (whose literary power he admired very much), and the Bible.

Yet, Luther was not distracted from his duties on account of his studies. In fact, he overdid it. He starved himself into emaciation. He was sent begging, like any other novice, in order to get food and money for the monestry. But for Luther, it must have been a painful task, because he was compelled to beg near the university where he met all his old classmates. He could not even talk to them, because begging monks had to be silent. He must have yearned often to be able to be in the lecture halls again. "Luther with his highly cultured mind, his intensity of thought, imagination and feeling, his sensitive conscience was evidently very unlike the normal monk.

It is, therefore, not improbable that his monastic experience was not of the common order.... To measure such a man by the conventional standard betrays the narrow formalist."[11] He was ordained as a priest at the age of twenty-four.

A Servant of the Church

Vicar-General John Staupitz, who had grown to like Luther, finally became so concerned about his physical condition that he made Luther lecturer on the Physics and Dialectics of Aristotle at the University of Wittenberg. This change was ideal for Luther. He began to regain physical composure and a better mental disposition. He was now surrounded by young, alert students, who took up so much of his time that he had little time for melancholy, morbid introspection.

He received his Bachelor's degree in theology, and began preaching in Wittenberg in the same year, at the age of twenty-five. From this time on, the tempo of his life increased rapidly. When he was twenty-nine, he received the Doctor of Theology degree, and, at the age of thirty-two, he was elected District Vicar of ten Augustinian monasteries. His career was beginning to take shape; his destiny became more and more clear to him. He had settled down to a career in the Church; but he did not yet know that he was to be anything more than a diligent vicar, an esteemed preacher, and a respected professor.

The Handicap of Disease

It is not the purpose of this article to go into the debates, sermons, and writings by which Luther felt himself called upon to express his reforms and doctrines. Its purpose is to try to understand him as a man whose personality was molded by various social and physical forces. The most powerful of these seems to have been the force of disease. For Luther, his diseases were like many hurdles which he had to clear before he could on effectively with his work. Most of his diseases we internal and closely related to disposition. As was poin ed out earlier, his temperament was basically not stab but emotional. When internal disturbances were add to that temperamental condition, the result must ha been almost unbearable. No wonder Luther frequent lost his temper and sometimes overstated his attitude It only goes to show that Luther was quite human.

It seems that the most disturbing physical ailment w his headaches. "My malady, which consists of a series headaches, vertigoes, and so on, is decidedly not norma nothing I take remedies it in the slightest degree, thou I implicitly obey my physician's directions."[12] "Fro about the age of thirty, he suffered from dreadful nois in the head."[13] "Perhaps Luther suffered from Meniere disease of the labyrinth, which disturbs equilibrium a causes giddiness."[14]

The unbelievable fact about Luther's life is that had the persistence to carry on his work, which was largely mental, in spite of his handicaps. His work d not usually stop until he was too sick to be up and arou at all. As soon as his head would clear up, he would b gin anew on his extensive correspondence, debates, se mons, and translations. Although he did not stop wor ing until he died, the number of his ailments mounte "As he grew older he became deaf, and his cardiac di tress became still more terrible."[15] All this physic trouble affected his nervous system and will give so idea of the handicaps which Luther had to overcome order to accomplish what he did.

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[11] James Mackinnon, **Luther and the Reformation**, p. 98
[12] M. Michelet, **The Life of Luther Written by Himself**, p. 329
[13] C. MacLauren, **Post Mortems of Mere Mortals**, p. 121
[14] C. MacLauren, **Post Mortems of Mere Mortals**, p. 121
[15] C. MacLauren, **Post Mortems of Mere Mortals**, p. 121

Righteousness Through Faith

A Study of Luther's Doctrine

By George F. Hall
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LUTHER'S EMPHASIS on the righteousness that comes through faith was not developed in the years of polemic that followed the Ninety-Five Theses. It had reached its full stature before that time and its explosive impact was realized when righteousness through faith was compared with the righteousness gained through indulgences. Enemies of Luther picture him as a good Romanist, desirous, however, of advancement in the Church's political system, using the overstatements of Tetzel as a spring board for his own personal aggrandizement. Failing that, and finding himself alienated from the Church instead of advanced in it, he went on in his self-willed way to formulate a doctrine opposition to the Church, emphasizing a freedom a lawlessness the Church could not allow. Thus Grisa pictures Luther arriving at righteousness through fai two years after the Ninety-five Thesis had been writte

The facts do not show the development that Grisar h described. In Luther's lectures on Romans (1516), interprets 3:28, "For we hold that a man is made righ eous by faith," in this manner: "Without our works a service, God's righteousness is offered to us—to us, wh

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[1] H. Grisar, **Luther**, Abbrev. ed., p. 106 ff.

seek after every other intellectual thing and establish laws but not the righteousness of God. For who has sought after the Word that became flesh who has not first seen his real nature revealed?"[2]

Peace Follows Righteousness

And again on Romans 5:1, "Being justified by faith," Luther says: "But this is to be noted how in the Apostle this spiritual peace comes only when righteousness precedes. Because he says first, 'one is made righteous through faith,' and as such 'we have peace.' Therein is man's perversion of this doctrine demonstrated that he seeks first after peace and then strives after righteousness, and therefore he finds it not. The Apostle shows a striking paradox in these words, namely:

"The righteous have peace with God, but are slaves to the world while they live in the Spirit.

"The unrighteous have peace in the world, but are in slavery, anxiety with God, while they live in the flesh.

"But similarly as the flesh is temporal, so also the anxiety of the righteous and the peace of the unrighteous are temporal."[3]

In Luther's interpretation of these passages written and delivered while he was still in the bosom of the Church as a Bible professor, we see the same important elements that were consistently featured in his soteriology. His own experience is reflected. He had certainly sought for peace before he came to righteousness. He found that the conquest of fear through faith and righteousness was given to him through faith. Peace came to him after this gift of righteousness was his. Here is also shown the germ of his doctrine of Christian liberty, later developed in the treatise of that title.[4] Here is also found his favorite motif (in the explanation that follows 3:28) of the atonement, namely Christ's victory over Satan. Following Paul, Luther everywhere condemns good works as the basis for salvation.

Luther Seldom Used "Justification"

While "*justification* by faith" is the customary way of expressing the Luther doctrine of salvation, there are unfortunate connotations in this terminology. Luther himself very seldom spoke of "justification." He followed Paul exactly in this matter. Paul uses *dikaioo* which means to "make righteous" or "make upright." "Justify," it is true, does mean that to a certain extent. But "justify" pictures a court-room scene where the law is satisfied. Paul and Luther go much beyond that to show that faith actually makes a person righteous, not only in God's sight, but he becomes in fact a better person for this faith.[5] The Holy Spirit makes him holy, as His name implies. It is the power that raised Jesus from the dead dwelling in one (Rom. 8:11), and therefore one who believes is resurrected from his dead self by the same power. By faith, Christ's victory on the cross becomes the believer's victory too.

Justification in the sense of the sinner standing before the bar of God's justice was not totally eliminated by Luther. That metaphor is in the Scriptures and Luther never intentionally omitted anything important that was there. However, the satisfaction of God's justice was fraught with danger as far as his thinking was concerned. He had seen so much of the imputation of merit emphasis in Romanism that he hesitated to use this figure extensively. The application of the merit of Christ and the saints to pay the fine imposed by justice was an abuse which he sought to avoid. That idea of justification is too limited in extent and intensity for Luther, neither is it found in the Biblical passages which clarified Luther's faith and experience.

Must Be Aware of Its Inadequacy

If we continue to use the word "justification," we must be aware of its inadequacy. Justification, as a term, does not come through Paul's Greek nor through Luther's translation of it. It is an English translation, as Goodspeed points out, that has introduced the word where it does not properly belong. By assimilation, we have adopted a terminology which Paul and Luther did not use and we have not benefited thereby.

Justification is a good term for Romanism; a very poor choice for Protestant soteriology. The word is freighted by usage, but not to the benefit of Pauline theology. In English usage, justification is a court term. The fine is paid and the record is cleared of the charge. In Romanism, there is a charge against one which is removed by payment of fines and penalties to render satisfaction. By this scheme, faith animated by charity through the merit of works balances the debt of sin.

Difficult to Find Another Term

But to find another word is nearly hopeless. For one thing, it could not be expected that Christendom would adopt it. Besides other words are freighted, too, and fail to give the complete picture. Goodspeed's "made upright" means the transformation of personality like *dikaioo*, but too many suspect that it stresses the ethical aspect too greatly. But then, that is exactly what Paul saw happen in Christian conversion. Yet, this translation is criticized for emphasizing only one phase of the total act, namely the ethical transformation in salvation. The American Standard used "righteous" instead of "justify" for it was recognized that "justify" had a broader meaning in the seventeenth century than it carries today. The mediating Revised Standard Version uses both "justify" and "make righteous." Thus Romans 1:17 is, "He who through faith is righteous shall live," and 5:1, "since we are justified by faith."

There is, therefore, little hope that even if the Revised Standard Version is widely accepted, this terminology will be clarified, for a more realistic view takes into account the fact that clergy and laity alike are still wedded to the King James Version. All of this means that theologians must constantly re-define "justification" to accurately express the theology of Paul and Luther.

[2] **Romerbriefvorlesung**, 1515-1516, Eduard Ellwein German translation, Munchen,, 1928, p. 156
[3] **Ibid**, pp. 196-197
[4] Holman ed. of **Luther's Works**, Vol. 2
[5] **E. J. Goodspeed, Problems of N. T. Translation**, 1945, p. 143ff

Denotes an Actual Change

Faith in Christ does more than justify. It means that we are made righteous not only in God's sight, but by an actual change in our own lives on earth. That does not mean perfectionism, but, as Paul could address his sinful converts as "saints" because they were on the road to sainthood, similarly we have a righteousness through faith because of the direction in which the Holy Spirit has set us going. It means that God in uncalculating love meets man on the level of his sins, for Jesus was a friend of sinners. And He continues to remain with the repentant sinner, making him righteous in fact even while he remains a sinful person.

A repentant person who believes in Christ is re-created ethically. Luther said it in immortal lines:

"I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil, not with silver and gold, but with His innocent sufferings and death; in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness; even as He is risen from the dead, and lives and reigns to all eternity. This is most certainly true."[6]

Metaphors in Luther's Immortal Words

In this explanation of the Second Article of the Apostles' Creed which pertains to redemption, the following metaphors from the Scripture are in use:

1. Jesus is "Lord," which was perhaps the first and shortest creed in the Church. In this one word "Lord," the early Christians embraced every doctrine basic to Christianity.

2. Redemption—the metaphor of the pawn shop or prison. A price must be paid to get one out of the control of bondage power; ransom and deliverance of sinners from the bondage of sin and the penalties of the violation of God's law. We have "redemption in His blood" (Eph. 1:7). It is derived from the Latin and means to "buy back" or "re-purchase."

3. "Lost and found" metaphor that Jesus used so much. The lost sheep for which the shepherd leaves the ninety and nine that are secure; the one lost coin for which the housewife seeks diligently, and, like the shepherd, rejoices when the lost is found; the two sons, one of them a prodigal who leaves his father's house and, although undeserving, returns to be received royally and is banqueted in the midst of great joy; the other son, the elder one, who remains home and pouts when his brother is received so wholeheartedly, complaining that he has never been feted for his faithfulness; and the loving father's solicitude for his hurt feelings, even though this revelation of his essential pettiness has occurred (Luke 15). Economically, the value of the lost should never call for expenditures of time and money to a greater amount than its market value, but the divine economy, after expending much more than the lost is worth, *rejoices* in the finding. The shepherd risks his life and spends more time than the purchase price of the sheep; the housewife spends more time and effort to find the coin than would be necessary to earn it again; the prodigal is received with joy even though he has spent his living advanced to him by his father in riotous behavior and according to worldly standards is not worthy of another chance. The lost cost more to redeem than they are actually worth, but in the divine will to redeem the lost whatever the cost, the value of man's soul is set that high.

4. "Condemnation," the courtroom metaphor. Before the judgment seat of God's holiness and righteousness man stands condemned. But the sentence passed upon him is borne by another. Like the other metaphors, the worthlessness of the subject is emphasized and the uncalculating love of God is stressed.

5. "Deliverance," the Christ the Victor[7] illustration. Here is the champion of salvation who wins out against the forces of evil. Here is the power of all-conquering love to defeat the evil forces of hate.

6. "Ransom," the metaphor of the prisoner whose release is secured through the payment of a price. In the judgment scene metaphor, one's sins condemn him before God's justice. Here, however, one may be a prisoner of a power greater than one's self. The ransom asked is much greater than the value of the one imprisoned. One may die for a good man perhaps, but God commended His love towards us that while we were yet sinners, Christ died for the ungodly (Rom. 5:7-8).

Purpose of Salvation Is Sanctification

The conclusion of the explanation states God's purpose—to live in His Kingdom and serve Him in everlasting righteousness. Hosea's wife is returned to her home in spite of her sinfulness; the prodigal returns to his former position as a son, in spite of his sin; the found sheep returns to the fold to be as one with the other sheep; the coin is found to be used; the Christian is redeemed for usefulness in God's Kingdom.

The purpose of salvation is found in sanctification. The two are not separated from each other, but are in one and the same act. We are not merely justified: we are made righteous in Christ's redemption.

The metaphors of salvation, whether they be the reconciliation of friends separated for a time; the finding of the lost; the courtroom in which justice is satisfied; the liberation of slaves by ransom; the purchase back of that which is in pawn; the marriage of a king and an humble maiden; the victor in the strife; or the fulfillment of Old Testament types—are all demanded by man's rationality. They are attempts to explain by illustration. Yet, each of these defies man's imagination. We cannot actually conceive that such transactions occur in the spiritual

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[6] H. E. Jacobs, **Book of Concord**, p. 367
[7] G. Aulen, **Christus Victor**

here. But the central truth each seeks to portray is nmistakable. It is God's fellowship with man, not on ie basis of holiness or worthiness on man's part, but on ie basis of man's sinfulness. It is motivated by a love, ot of man nor by man, that makes man ascend to a re-ition with God, but the love of God which reaches down) man's level of sin and unworthiness and meets and re-eems him there.

Faith Is Something Dynamic

Faith is a word that must constantly be re-thought nd re-defined. To many it means only the assent to a reed. To many it means an imitation of Christ's atti-udes through our own love and means, such as the Ro-nanist "faith animated by charity." To Paul and Luther ; is the dynamic re-creating faith that makes a person ighteous through the same power that raised Jesus from he dead. The efficacy of faith therefore rests in the ower of God to make us believe, not in our strength) attain it.

Righteousness, too, is a word we use too easily. Usually ; means only a compliance with religious, social, and ultural patterns. Righteousness in the sense of absolute onesty; of the search for and the adherence to truth; f love that is dis-interested and uncalculating for self-ain; of being a champion in the lists against iniquity in s most subtle forms; and as a gift from God that we annot attain for ourselves—such a description of right-ousness is frequently diluted.

Faith Brings Likeness to Christ

Faith can be no stronger than the object in which it believes. Faith transforms character to be like that in which one believes. He who believes in Christ will become more and more like unto Christ. In the words of Luther, he will find it his duty to be "a Christ" to his fellow men and will serve, suffer, and die for them.[8]

The Pauline presentation is best! "And we all, with unveiled face, beholding the glory of the Lord, are being changed unto His likeness from one degree of glory to another; for this comes from the Lord who is the Spirit." (II Cor. 3:18, Revised Standard Version).

The righteousness that comes through faith in Christ leads from glory to glory. This transformation is God's work of love to those who accept His Son through faith. Though they have the power to rebel against His grace, they permit it to work its work of love in their lives.

For Reformation season there is hardly a more profitable study than the doctrine of righteousness through faith. In every possible aspect, the waters of the Reformation have been muddied and the once-vital distinctions in doctrine are lost to the present-day Protestant churchman unless he reads Luther again. And as he does so, he should not fail to use the Bible which the Reformer opened for us all, for only as Luther teaches Bible truth is he worthy of consideration today.

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[8] Holman ed. II, p. 336 ff

We Mold Student Thinking

By Ruth Wick

Executive Assistant, Student Service Commission, National Lutheran Council

AS WE MOLD student thinking today, we help determine the world's policies tomorrow.

The Lutheran Church has a large investment in s educational institutions. It looks to them, now as in he past, for future leaders in the Church, confidently, xpectantly, and hopefully. Yet, the Lutheran Church nust also recognize that approximately eighty-five per ent of its Lutheran young people are students in col-eges, universities, and professional schools not connected vith the Church. It also has an investment in these oung people and it looks to them for leadership in Church and community.

Approximately 4,000 Lutheran students at the Univer-ity of Minnesota, 2,500 Lutheran students at the Univer-ity of Wisconsin, 500 Lutheran students at the Uni-ersity of Michigan, 1,000 Lutheran students at Penn State, 2,000 Lutheran students in New York City, 300 Lutheran students at Syracuse University, 150 Lutheran tudents at the University of Oregon, 50 Lutheran stu-ents at Yale University, 900 Lutheran students in Los Angeles, 600 Lutheran students in Boston, compose a part of the picture of Lutheran students studying in institutions not church-related.

New Highs in Enrollment

We have no idea how high enrollments will reach in colleges and universities in 1946, but we do know that some institutions have already doubled their 1945 enrollments and many have closed their admissions lists. The increase in students has been rapid and tremendous. Lutheran students are an important part of this educational picture. Before the war, the number of Lutheran students enrolled at two institutions, the University of Wisconsin and the University of Minnesota, was approximately forty per cent of the total student population in the Lutheran colleges in our country.

When we consider these facts, we are proud of the attitude the Church has taken in conserving for our Church the youth who do not attend or cannot have the opportunity of attending church colleges. Our attitude today

is not "We must do something FOR our students," but "We must BE WITH our students WHEREVER THEY ARE." In a special way the Church follows its students from parish to college, university or professional school. We call this special ministry to our Lutheran students *Student Service.*

How It All Began

Beginning with the acceptance in 1907 of a call by the Rev. Howard Gold to serve both a congregation and Lutheran students at the University of Wisconsin, the Lutheran Church entered a very special ministry to students. This ministry has grown in scope now to nineteen full-time campus pastors and women counselors, fourteen emergency full-time campus pastors and women counselors appointed this year to meet the demands of the increased enrollments at all colleges and universities, sixteen part-time campus pastors also serving churches in the communities, five national officers who supervise the program. Approximately three hundred pastors serving congregations in college and university communities find the time to give a part of their busy ministry to the needs of students, advising and counseling with them, encouraging them in their efforts.

Our first efforts in the field of Student Service were necessarily synodical efforts. For many years the work has been supervised by the Board of Education of the United Lutheran Church in America and the Student Service Commission of the American Lutheran Conference. In a great many areas the two agencies pooled their efforts. Synods recognized their responsibility for the spiritual welfare of their students by giving financial support, by contributing leadership through their pastors and by organizing district and conference committees whose main function has been to inform campus pastors of the names of students from home congregations so that the student workers might contact them immediately and interest them in the work of the Lutheran groups on the campus.

What Have Been the Results?

What have been the results? We cannot measure in round numbers the students who were kept for the Lutheran Church because they came in contact with Lutheran student groups and Lutheran campus pastors. We cannot measure in numbers the students who were led into full-time service in the Church, or who have made Christian contributions in their work and communities because of their contacts with Lutheran Student Service. But we know from many that there have been such results. What one girl beginning her sophomore year at a large state university writes might have been written by countless sophomores during these years from 1907-1946. She says:

> "My first year away at college has been filled with many highlights and new doors have been opened to me, but the *one thing* that stands out especially is my experience in the Lutheran Student group. Working, praying, singing and having fun with a group of like-minded Christian youth is the most priceless experience I have had. As one, in a group which is pursuing high and unselfish purposes, I have come to realize what are the most precious and enduring things in life."

Keeps Christ Before Students

Classes, extra-curricular activities, and general campus fellowship all play a part in college life. But the Church recognizes today as never before that it is the work of the campus pastor and his associates among students that links the Christian religion to each of these. Educators and administrators are beginning to recognize this also. The campus pastor's job involves reestablishing for many students religious stability. Student Service is vital, for it keeps Christ before the students.

Opportunities for personal counseling, for fellowship with other Christian young people, for study and worship are all a part of the work of Student Service. In university and college communities where there are large numbers of Lutheran students, it has been found advisable to establish student centers. Typical centers may be found at Iowa State Teachers College, Ohio University, University of Minnesota, University of Wisconsin, Cornell, Oregon State, University of California. Local foundations composed of members of congregations have been and are being organized to promote the work of establishing such centers—centers which serve as focal points for the work among students, centers which serve as an integrating force for the Lutheran students on the campus.

This is only a brief glimpse of Student Service. There is no set plan, no stereotyped program. The basic purpose is to win and hold students for Jesus Christ, to provide wholesome and creative recreation, to provide personal counseling, to lead students to a Christian point of view and philosophy of life in their new experiences in college life and in their expanding knowledge. It is done through the campus pastor and his associates, through the devoted efforts of members of our congregations through the formal organization of the Lutheran Students Association of America, through their regional conferences, through their national student gatherings called Ashrams, meaning a "corporate spiritual quest." It is done also through students who meet other students on the campus and invite them to the Lutheran student meetings or to the Lutheran Student Center. It is done through students who help each other along the way.

A New Era of Cooperation

Student Service has generally not been for the students a synodical venture. For them the work has opened an inter-synodical vision and they have been conscious through these years of their strength as Lutherans, united. In administration today we begin a new era. Student Service has now become a Commission of the National Lutheran Council. July 1946 marks the date when the United Lutheran Church in America and the American Lutheran Conference relinquished their ad

ministration of Student Service to a National Lutheran Council agency, whose executive secretary is Dr. Morris Wee. These two groups relinquish their administration but not their interest, for the Lutheran students of today are a powerhouse of strength and the Church has a responsibility for and to these students.

The aims of Lutheran Student Service might be stated in terms of student growth. Essentially the service of the Church to its students at non-Lutheran colleges and universities is an educational service just as the service of the Lutheran college. Student Service under the National Lutheran Council will continue to keep Christ before the students, to help them toward a living, tested faith, to enlist and educate these students to perform the larger responsibilities which are theirs because of wider educational opportunities.

Today? We need the prayers and wholehearted support of the members of our congregations as we work together to serve Lutheran students, to keep them for Christ and His Church. We need now, as never before, more student centers, more campus pastors and women counselors, greater funds. We need to remember that we have a tremendous reservoir of potential leaders to help in the building of a Christian world order. We need to remember that as we mold student thinking today, we determine the world's policies tomorrow.

Cranmer and Lutheranism in England

By Axel E. Berg
Pastor in the Augustana Synod

DID THE ENGLISH Reformation originate and develop entirely within the Church of England, or was it influenced to some extent by the Reformation in Germany?

It is indeed true that "the evangelical leaven had been working in England for many years."[1] John Wiclif (1324-1384), professor at Oxford, had protested against the corruption of the papacy, had rejected the Pope's authority, had advocated the secularization of church property and had stressed the reading of the Bible.[2]

Wiclif's disciples and the Lollards spread their master's teachings through the whole of England, and no doubt exerted a powerful influence in the service of reform. "As late as 1521, the bishop of Lincoln arrested nearly five hundred Lollards, who probably had no connection with the movement then beginning in Germany."[3]

Colet Influenced by Savonarola

John Colet (1466-1519), another Oxford professor who had come under the influence of Savonarola and had been converted in Italy, lectured on the Pauline Epistles. His method of critical exposition began to undermine the prevalent method of scholasticism. In 1512 Colet addressed the clergy thus: "Would that for once you would remember your name and profession and take thought of the reformation of the Church."[4]

Colet influenced Erasmus, the Hollander, who in 1516 published his edition of the New Testament. Erasmus, who taught at Cambridge, did not break with Rome, but his teachings led many to do so. Among those influenced by Erasmus was Thomas Cranmer, the leader of the English Reformation.

Cranmer Learns of Luther

Cranmer was born in Nottingham, England, July 2, 1489. At the age of fourteen he was sent to Cambridge, where he received a scholastic training and later came under the influence of Erasmus. Through the writings of Luther he became interested in the Bible and became a diligent student of Holy Writ. About the year 1523 he was made a doctor of divinity, and was appointed a lecturer on divinity in Jesus College, and examiner of candidates for theological degrees. His examination laid special stress on the candidates' proficiency in Holy Scripture.

Henry VIII, seeking a divorce from Catherine of Aragon, at this time called upon the theologians of the universities for their opinion concerning the matter. Cranmer favored it from the beginning and the King at once demanded his service. He was assigned a home at Durham with Sir Thomas Boleyn, father of the future queen. Here he devoted much of his time writing a book in favor of Henry's cause.

Cranmer's stay in Sir Boleyn's home also had much to do with his daughter's interest in the Reformation.

In 1530 Cranmer was sent on a mission to France, Italy, and Germany to argue at the various universities in favor of the divorce. At Rome he remained for several months, but to no avail.[5]

We soon find him with the Emperor at Regensburg as ambassador from England to Germany. While at Regensburg he made occasional visits to the city of Nuremberg, 53 miles distant, to confer with the Elector of Saxony.

Protestantism had been introduced into this city in 1524 and Cranmer witnessed the changes wrought by the Reformation at close hand. Here he became acquainted with the Lutheran minister of the St. Lorenz Church, Osiander, and a lasting friendship ensued. While here

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[1] Jacobs, H. E. **The Lutheran Movement in England**, p. 2
[2] Constant, G. **The Reformation in England**, pp. 10, 11
[3] Jacobs, H. E. **The Lutheran Movement in England**, p. 3
[4] Smithern F. J. **Continental Protestantism and the English Reformation**, p. 14
[5] Pollard, A. F., **Thomas Cranmer**, p. 47

he also fell in love with Osiander's niece, whom he married.

Becomes English Primate

Warham, the Archbishop of Canterbury, died in August 1532 and Cranmer became his successor.[6] As archbishop, Cranmer began to exert his influence in promoting the Lutheran movement in England, which was already on its way.

As early as 1519 Luther's writing began to pour into England. "In March 1521, Archbishop Warham wrote to Cardinal Wolsey complaining of the great numbers of Lutheran books there were to be found at Oxford. Two months later, in a letter to Oecolampadius, Erasmus stated that many Lutheran books had found their way to England, and hinted that they would have been burned, but for his intervention."[7]

Among the many books from Germany which flooded England during this period was Tyndale's Bible. Tyndale had gone to Germany in 1524 for the purpose of receiving assistance from Luther in translating the Bible into the English language. The Bible was completed in Germany in the winter of 1525-26, and in the spring copies began to find their way across the channel. Many of the London merchants and the reforming clergy cooperated in smuggling Lutheran books as well as Tyndale's Bible, into England.[8]

At Cambridge a group of scholars used to come together for the purpose of discussing Luther's writings at an inn nicknamed "Germany." The names of seven of these scholars have been preserved. Among them are: Thomas Bilney, Robert Barnes, Hugh Latimer, Miles Coverdale, Heynes and Nicholas Ridley. The conversion, the testimony, and the martyrdom of some of these men constitute an inspiring chapter in the history of the English Reformation.[9]

Henry VIII Opposes Cranmer

We have already noted Cranmer's connection with Lutheranism: his acquaintance with Luther's writings, his contact with Osiander, and his marriage to Osiander's niece. It is natural that Cranmer should attempt to further the Reformation in England. And this is just what he set out to do.[10] He was soon, however, to meet strong opposition from Henry VIII. The King's divorce from Catherine of Aragon gave him a pretext to cut the Church free from Rome. Henry's religious views, however, remained unchanged. He was still a Roman at heart, and anti-Lutheran.

Nevertheless, due to the political situation, Henry, in 1536, sought alliance with the Protestants of Germany. He hoped to gain support from the Continental theologians for his anti-papal policy, and a conference was held at Schmalkald between the Protestant princes and an embassy of English divines. Nothing, however, was accomplished since the princes insisted that the Church of England accept the Augsburg Confession and adopt the Lutheran form of worship.

The embassy also conferred with Luther, Melanchthon and other reformers at Wittenberg concerning doctrinal matters.[11]

During the same year, 1536, Ten Articles, setting forth the doctrine of the English Church, were published. It was a compromise between the old faith and the new. No doubt Archbishop Cranmer worked hard for an Evangelical confession, but the restraining influence of the King prevented him from going as fast as he had desired.[12]

It would appear that the compiler or compilers of the Ten Articles had the Augsburg Confession and its apology before them. The division into Articles of Faith (1-5) and Articles on Ceremonies (6-10) agrees with the Augsburg Confession, and we have already noticed other similarities, e. g. the setting of the three Creeds by the side of the Scriptures, and the reducing of the sacraments to three. Moreover, their teaching on faith, justification, good works, etc., is for the most part in line with the formulae of the Lutheran Church."[13]

A year later the "Bishop's Book" was published. Although it shows Protestant influence, it is in some respects more Catholic than the Ten Articles.[14]

A Conference That Failed

During the year 1538 a commission from Germany arrived in England for the purposee of drawing up articles of faith. "The ambassadors received a very cordial reception. They were honored with the embrace of the King, who expressed his great regret at the absence of Melanchthon."[15] The delegation had been warned, however, that the King was not sincere.

There was at first perfect agreement at the conference. It seemed as if the whole Augsburg Confession would be approved. Cranmer favored the Lutherans. Then the King intervened. Henry insisted that the seven sacraments should be considered next, while the Lutherans wanted to deal with the abuses. The conference broke up. The King felt that he no longer needed the help of the Germans against the Emperor. Since Henry entertained no great love for Luther, he did not bother about showing much courtesy to his followers. Notwithstanding the feigned greeting of welcome on the part of the King, they were "badly housed and treated."

The discussion between the English and German divines in 1538 resulted in the preparation of the Thirteen Articles of 1538. These articles are important in that they were used in preparation of the articles of 1552,

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[7] Smithen, F. J., **Continental Protestantism, and The English Reformation, p. 44**
[8] Jacobs, R. E., **The Lutheran Movement in England, pp. 43-47**
[9] Knappen, M. M., **Tudor Protestantism**
[10] Jacobs, H. E., **The Lutheran Movement in England, pp. 6-12**
[11] Constant, G. **"The Reformation in England," p. 19**
[12] Smithen, F. J. **"Continental Protestantism and Reformation in England," p. 18**
[13] Pollard, A. F. **"Thomas Cranmer, pp. 102-103**
[14] Smithen, F. J. **"Continental Protestantism and the English Reformation," pp. 155-156**
[15] **Ibid, p. 19**
[15] Jacobs, H. E., **The Lutheran Movement in England," p. 132**

through which they continue to live in the Thirty-nine Articles. The subjects of the articles are:

I. The Unity of God and the Trinity of Persons. II. Original Sin. III. The Two Natures of Christ. IV. Of Justification. V. The Church. VI. Baptism. VII. The Eucharist. VIII. Repentance. IX. The Use of the Sacraments. X. The Ministers of the Church. XI. Ecclesiastical Rites. XII. Civil Affairs. XIII. The Resurrection of Bodies, and the Final Judgment.[16]

During the year 1539, Henry wrote Six Articles which indeed show a reactionary trend. "The Six Articles enforce belief in 1) Transubstantiation; 2) The non-necessity of communion in both kinds; 3) The celibacy of the clergy; 4) The obligation of the vows of chastity or widowhood; 5) The necessity of private masses."[17]

(To be continued)

[16] Ibid, pp. 136-137
[17] Smithen, F. J. Continental Protestantism and the English Reformation, p. 162

How a Saint Is Canonized

By Religious News Service

WITH COLORFUL and majestic ritual that surpasses even that reserved for the coronation of a Pope, the Roman Catholic Church added the name of Mother Frances Xavier Cabrini, Italian-born United States citizen, to its register of saints. The solemn canonization took place in St. Peter's Basilica, Rome, where a congregation of 55,000 persons, including a large American delegation, heard Pope Pius XII pronounce the formula which conferred sainthood for the first time on an American citizen.

The 13th child of a poor family, St. Frances Xavier—as she will henceforth be known—was born in Lombardy in 1850, and at the age of 24 was refused admittance to a religious sisterhood because of her frail health. Nevertheless she was destined in time to found her own religious order—the Missionary Sisters of the Sacred Heart of Jesus. At the time of her death in Chicago in 1917 she had left 67 institutions—one for every year of her life—and her nuns were at work in eight nations in North and South America and Europe. Her most important work was done for the spiritual and material welfare of immigrants in the United States, where she first arrived in 1889.

Myron Taylor Was There

In Rome for the canonization of their foundress, whose body lies in the chapel of Mother Cabrini High School in New York, were 600 Missionary Sisters of the Sacred Heart, and a group of American clergymen headed by the Most Rev. Amleto Cicognani, Apostolic Delegate to the United States, and the Most Rev. Aloysius J. Muench, Bishop of Fargo, N. D. Seated near the papal throne during the canonization ceremony was Myron C. Taylor, President Truman's personal representative at the Vatican.

Also present, in addition to the entire Vatican diplomatic corps and leading members of the Roman aristocracy, were prelates from Canada, Australia, France, Finland, Italy and other countries. Non-Roman cardinals present were Giovanni Cardinal Nasalli-Rocca, Archbishop of Bologna; Alfredo Cardinal Schuster, Archbishop of Milan; and Ernesto Cardinal Ruffini, Archbishop of Palermo.

Since canonizations are among the Church's most festive and happy occasions, the great Basilica was richly and lavishly decorated for the ceremony. Ancient damask hangings were suspended from the giant pontifical altar and revealed the impressive outlines of its architecture. The bronze statue of St. Peter in the nave was covered with a richly embroidered silk cloak, and the floor was covered with a green baize carpet.

Canvases of Miracles

On balconies on either side hung canvases depicting Mother Cabrini in the act of performing miracles. To the general color and sparkle was added the richness and variety of the robes worn by cardinals and prelates and the uniforms of the papal guards.

The canonization ceremony began at seven thirty in the morning with a forty-five minute procession from the Sistine Chapel to St. Peter's Basilica which marched slowly to the chanting of the litany of the saints. Participating were monks of various orders, secular priests, bishops, archbishops and cardinals, all in their distinctive ecclesiastical garb. Then came members of the Papal court escorting Pope Pius who was seated on the Sedia Gestatoria, or chair of command, surrounded by the three ranks of Papal Guards—Swiss, Noble and Palatine—dressed in traditional medieval uniforms. Lastly appeared the generals, or superiors, of the various religious orders in the Catholic Church.

Arriving at the door of St. Peter's, the Pope, who carried a candle in his left hand and with his right hand imparted frequent blessings, was received by the Chapter of the Basilica. As he entered the choir sang "Tu es Petrus," and the trumpeters of the Palatine Guard flooded the great basilica with melody from their special stations in the high-vaulted dome.

Simultaneously a thunder of applause rose from the assembled company, many of whom knelt for the Popes' blessing as he descended from the Sedia Gestatoria and passed near them on his way to the papal altar where he knelt in prayer and then walked to his throne.

Kiss the Pope's Feet

After the cardinals, primates, archbishops and bishops had kissed the Pope's hands and feet, and the dignitaries had taken their places in the stalls surrounding the throne, the Cardinal Procurator rose, and, accompanied by the Master of Ceremonies and the Consistorial Advocate, approached the throne. A hush settled over the great church as the actual ceremony of canonization began.

On behalf of all the cardinals present, the Advocate, kneeling, and speaking in Latin, earnestly besought the Pope to inscribe the name of Mother Cabrini in the Catalogue of Saints. Replying through the Secretary of Briefs, who stood on the platform of the throne, Pope Pius, also in Latin, praised the virtues of Mother Cabrini, but exhorted the faithful to assist him in imploring divine guidance before making a decision in a matter of such grave importance. At this point, everyone knelt, and responded as two cantors intoned the litany of the saints.

When the litany was over, the Consistorial Advocate once more approached the throne and "more earnestly" repeated his request to the Pope. Again the Secretary of Briefs responded for the Pope, declaring that the Pontiff realized the gravity of the act and desired that all should implore the help of the Holy Ghost.

As the congregation sang the "Miserere," the Pope knelt at the faldstool, and removing his mitre, prayed silently. Rising, he intoned the "Veni Creator Spiritus," falling to his knees again during the first verse and standing during the rest of the hymn.

Pope is Finally "Convinced"

Having resumed his seat on the throne, the Pope for the third time was approached by the Consistorial Advocate, who "most earnestly" repeated the formula of petition for the canonization of Mother Cabrini. The most important part of the ceremony had now been reached, and a solemn silence prevailed as the Secretary of Briefs replied that the Pope was convinced that the canonization was pleasing to God and had resolved infallibly to proclaim Blessed Frances Xavier Cabrini a saint.

The entire congregation was now on its feet. Speaking from his throne as teacher and head of the Roman Catholic Church, Pope Pius uttered the words which solemnly and formally raised the Italian-born American citizen to the dignity of sainthood. The declaration read:

"In honor of the Holy and Indivisible Trinity, for the exaltation of the Catholic Church and the increase of the Christian religion, with the authority of our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and by our own authority, after mature deliberation, ever imploring divine assistance, and by the advice of our venerable brethren the Cardinals of the Holy Roman Catholic Church, and of the Patriarchs, Archbishops, Bishops, present in the Eternal City, we inscribe in the Catalogue of Saints the blessed Frances Xavier Cabrini, ordaining that her memory be celebrated with devotion every year in the universal Church on the day of December 22, in the name of the Father, Son and Holy Ghost."

In a brief homily, the Pope described the new saint's life as an admonition to the world that "it must not be divided in stormy rivalry." "The nations and peoples," he said, "will learn from her, who ardently loved her fatherland and scattered the treasures of her charity and labors even to other countries, that they are called to constitute a single family."

As soon as the Pope had finished speaking the Advocate knelt before him, offered thanks, and begged him finally to order publication of the apostolic letters proclaiming Mother Cabrini's sainthood. To this the Pope made answer, "We have decreed." Whereupon the Advocate turning to the protonetaries apostolic, requested them to draw up the act of canonization. Meanwhile, the Cardinal Procurator had ascended the throne and kissed the Pope's hand and knee.

"Te Deum" Is Sung

Rising and removing his mitre, the Pope began to intone the Te Deum—the great hymn of thanksgiving—and the chant was taken up by the choir and faithful as the bells of St. Peter's and all of Rome's 500 churches announced to the world that a new saint had been proclaimed. The Pope next sang a prayer to invoke St. Frances Xavier, and a Cardinal Deacon, standing at the left side of the throne, recited the Confiteor, adding the new saint's name after the names of Saints Peter and Paul.

The Pope then vested for the celebration of a Pontifical High Mass, during which prior to the Offertory, he received the gifts traditionally presented after a canonization. They included five candles painted with a picture of Mother Cabrini and bearing the Papal arms, two large loaves of bread on a golden tray; two small barrels, one containing wine and the other water; three cages, the first containng two turtle doves, the second two pigeons, and the third several small birds. Each of the offerings had a symbolical meaning and recalled the times when the faithful brought gifts in kind to churches for the upkeep of the clergy.

After the Mass, when the Pope was again seated in the Sedia Gestatoria, he was approached by Frederick Cardinal Tedeschini, Arch-priest of the Basilica, who offered him the traditional gold-embroidered silk purse containing twenty-five pulies, or coins of Pope Julius II, "for a well-sung Mass."

The Pontiff returned to his private apartments by way of the Chapel of the Blessed Sacrament and meanwhile the procession which marked the beginning of the ceremonies reformed and filed out of the Basilica in the same order. Overhead an Italian airman scattered leaflets containing a picture of the newly-proclaimed saint.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Missionaries Sail

SATURDAY, September 28, brought happiness to 28 men, women, and children who sailed from San Francisco on the Monterey for Sidney, Australia. Some of them were the wives and children of missionaries looking forward to joining their husbands who have gone ahead into the land of New Guinea to rebuild a wrecked mission field; others were following their heart's desire to serve the Lord in a new field of life's work. From Sidney, Australia, the party will fly into New Guinea.

Those sailing on the Monterey were: The Rev. and Mrs. Arnold Maahs and three children, Mr. and Mrs. Fr. Yettnar, Mrs. A. C. Frerichs and two children, Mrs. John Kudur, Mr. and Mrs. Herman Propp and one child, Mr. Harvey Hildebrand, Mrs. Zoe Banfield, Miss Jean Karmueller, Mrs. Felix Doering and one child, Mrs. Philip Boerger, Mr. Arthur Fenske, Mr. David Krueger, Mr. Leon Philippi, Mr. Paul Toop, Mr. Harry Vorrath, Mr. Harry Voss, Mr. Clarence Wegenast, and Mr. Louis Winter. May God's blessing rest upon all these entering the labor of their love!

Women's Missionary Federation Meets

The Women's Missionary Federation of the American Lutheran Church met in Central Lutheran Church, Minneapolis, Minn., from Tuesday, October 29, to Friday, November 1. On Tuesday evening, Dr. Theo. P. Fricke spoke to the convention on "New Guinea Today." On Wednesday morning a former justice of the Minnesota supreme court, Judge Luther Youngdahl, addressed the assembly. He is a candidate for governor of Minnesota. Other speakers were Dr. E. T. Bachmann of Chicago Lutheran Seminary, Mrs. Theo. Speigner of Alabama and Dr. Harold L. Yochum, president of Capital University. St. Olaf Lutheran Choir presented a concert on Thursday evening.

The address of Mrs. Speigner was broadcasted over Station WCAL of St. Olaf College on Thursday afternoon, and a complete summary of the entire convention was given over the same station on Saturday morning. Dr. Katharine Lehmann presided over the convention as president of the Women's Missionary Federation of the American Lutheran Church.

Evangelical Lutheran

By Olaf Lysnes

Luther Theological Seminary

DR. Robert H. Boyd, newly elected professor of Old Testament subjects, begins his career at this institution now as full professor. He has already been teaching Hebrew while serving as pastor of a church in St. Paul.

Opening ceremonies were held on September 24 with an address by Dr. John P. Milton. Class work began the next day. The enrollment is 135: 42 seniors, 12 internes, 38 middlers, and 43 juniors. There is one student from Drammen, Norway, who has had a year at the Independent Theological Seminary in Oslo, and expects to return there after one year here.

Home Missions

The Rev. P. S. Dybvig is executive director of the Department of Home Missions, and also superintendent of the Church Extension Fund of $570,000. Latest available reports say there are 375 home mission churches, 190 home missionary pastors, seven area missionaries, and three missionaries among the Eskimos. During the past two years 50 home missionary churches have become self-supporting.

Foreign Missions

There is much ability and activity in this department. Dr. J. E. Gronli, who has been the board's executive secretary since 1936, last spring resigned to accept a position on the faculty of the Minneapolis Lutheran Bible Institute. Dr. Gronli is 56 this month, was missionary in China 1920-27, in South Africa 1928-35, and visited most of the Latin-American countries on a trip, February to May, 1943.

This board has as one of its field representatives, the Rev. Andrew S. Burgess, who was teacher and famine relief worker in China 1919-21, visited the missionary fields in South Africa and Madagascar 1926-27, was missionary in the Ft. Dauphin, Madagascar, field 1927-35, and visited the Latin-American republics in 1943.

Dr. Johannes Astrup, head of the South Africa Mission, is a man of great ability and long experience. Space will not permit even short biographies of the consecrated men and women now working or on their way to or preparing for service in the four foreign missionary fields of the E. L. C.

Madagascar

Five missionaries who started for Madagascar this year are now on the field. Five more started by plane from New York the first of this month. It was impossible to secure passage on steamers. Others going this year include two who are returning and three new workers. Besides these, there were

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six men and eight women missionaries, some with furloughs due or overdue. There are five families in the United States on furlough now, and five single women. Nearly all of these will return to Madagascar.

On this island there is co-operation between the three Lutheran missionary societies in schools and publications. The oldest and the largest is the Norwegian Missionary Society, with about 140,000 native Christians. The fields of the Lutheran Free Church and of the E. L. C. are in the same part of the island.

South Africa

The South Africa Mission is a continuation of the Norwegian Schreuder Mission, begun about 100 years ago. The superintendent, Dr. Johannes Astrup, was in the United States in June and July and is now in Norway in the interest of the Mission. There are six pastors in the field just now, not native. Three ordained men and wives, one agricultural missionary and wife, and two single women are now in the United States on furlough. Co-operative efforts on this field include a theological seminary, teachers' college, and publishing house.

China

Dr. Daniel Nelson and Dr. L. M. Stavig left San Francisco by plane on October 2 for China. Dr. Nelson is still with the Lutheran World Federation, and Dr. Stavig, president of the E. L. C. foreign missions board goes to attend the meeting of the Lutheran Church of China, and also to confer with missionaries about plans and problems.

In the China field there are 11 ordained men, one medical doctor, four wives, 11 other women: 28 in all. Ready to go or now on the way are four women who are returning to the field, three women going out for the first time, and three new pastors and their wives. To this number may be added five adults and six children. To begin with, the Rev. Omar Otterness will work with Dr. Nelson in the service of the Lutheran World Federation. Five new workers expect to sail early in 1947.

South America

The E. L. C. now has a field in Boyaca, Colombia, jointly with the United Evangelical Lutheran Church. This field was transferred to these two synods by Celmosa: Colombia Evangelical Lutheran Mission of South America. Of the Celmosa staff there are seven missionaries on the field. From the E. L. C. and the U. E. L. C. there are now five workers in Colombia. Six more have accepted calls.

United Evangelical

By H. Skov Nielsen

THE NAZARETH Church of Cedar Falls, Ia., celebrated the 75th anniversary of its founding, September 26 -29. It is one of the oldest of our Synod's larger churches. Its present pastor is the Rev. Chr. Justesen.

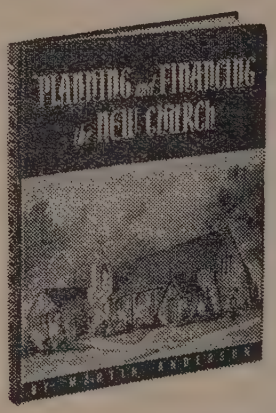
The Bethany Children's Home at Waupaca, Wis., marked the 50th anniversary of its founding with appropriate festivities on September 29. The Home is actually one year older, but unsettled conditions prevented commemoration of the event last year.

The Bethesda congregation of Moorhead, Ia., has decided to move the center of its church work into town from its present location, four and one half miles away. The decision has been reached in consultation with the regional Lutheran Home Mission Council. The Iowa District will support the work with $600 dollars annually for five years.

The Immanuel congregation of Minneapolis, Minn., has voted to offer its present church and parsonage for sale and to proceed to erect new buildings on its new site at 54th and Halifax.

Changes in pastorates are in prospect as follows: Pastor Paul G. Rasmussen of Our Savior's Church in the Logan Square district of Chicago has accepted a call from St. Mary's Church

REVISED AND ENLARGED



Planning and Financing the New Church

by Martin Anderson

The addition of chapters on the parish house makes the new volume of *Planning and Financing the New Church* a complete and indispensable reference for those concerned with the building plans. Physical requirements for parish education, fellowship and recreation, and diagrams of recommended floor plans for the parish house have been added.

This book is a non-technical guide, giving clear and pertinent suggestions in the interest of better church architecture and sound financing. Committees would do well to consult this book before going further with church and parish house plans.

Page size 8½x11¼ inches
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Augsburg Publishing House
425 South 4th Street Minneapolis 15, Minnesota

f Kenosha, Wis. Here he will succeed he Rev. M. C. Dixen, who returns to is former post as secretary for the utheran Santal Mission. — Pastor H. eonard Andersen of Boston, Mass., oes to Our Savior's Church of Kansas ity, Kas., as successor to the Rev. C. lifford Madsen, who now serves as rofessor of practical theology at Trin- y Seminary, Blair, Nebr. — Pastor enneth Petersen of Beresford, S. D., ill move to Northfield, Minn., and astor E. L. Erlander of Webster roves, Mo., goes to Beresford as Pet- rsen's successor.

Synod president, Dr. N. C. Carlsen, nd wife returned on October 4 from heir ten-week vacation trip to Europe.

Augustana Synod

By William E. Berg

Three Vital Projects

THIS MONTH we shall present briefly three projects of major importance and of vital spiritual significance. It is heartening indeed to contemplate these efforts because they are indispensable in a vital Christian advance and to spiritual growth. We realize, of course, that back of each program there must be a passion. We are to be concerned not with procedures, but with people; not with a system, but with souls. Above all, we are to center our whole-hearted attention and singleness of purpose, not upon a program, but upon a Person; not upon goals, but upon God; and never upon self, but rather the Saviour, who alone can lift and save.

Forward in Parish Evangelism

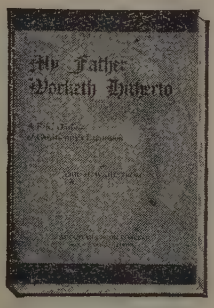
In perhaps the most intensive and extensive program of parish evangelism ever attempted in our history, the Board of Home Missions is seeking to lay this challenge on the hearts of all who love the Lord, "All of Christ, for All of Life, for All the World." The executive director, Pastor S. E. Engstrom, has put it this way: "To quicken the laborers and to speed the harvest is the deep concern of the Augustana Synod's Board of Home Missions. Sensing keenly a desperate need for the stirring up of our congregations to engage in specific soul-winning work, the Board is championing the cause of a Synod-wide emphasis on parish evangelism under the slogan, All of Christ, for All of Life, for All the World."

An attractively illustrated and well-written manual of 116 pages has been published. It presents various phases of evangelism, such as: its objectives, source of power, personnel, visitation plans, organization and training, church school evangelism, keeping new members, and other such topics. Institutes on parish evangelism will be held in each of the Synod's eighty-three districts in the United States and Canada during the month of October. These one-day institutes will be attended by pastors and laymen, with representatives of the Board of Home Missions and the Board of Parish Education present. The crux of the program is the activity of the parish pastor and his laymen's committee in carrying out a vital plan of evangelism in the local church. The results of such a unified soul-winning activity, if carried out under God and in the power of His Holy Spirit, could shake the world.

Forward in Parish Education

Closely allied with the above-mentioned effort is the significant Sunday School Advance program sponsored by the Synod's Board of Parish Education. In the Synod today we have a total Sunday school enrollment of 100,000 children, young people, and adults. This is ten per cent less than it was ten years ago. In 1924, our Sunday schools had an enrollment of 46 pupils to every 100 confirmed members in the Church. By 1944, the number of pupils in Sunday school was only 33 to every 100 confirmed members. There are many factors and variables to be considered in the decline.

Each a leader . . .



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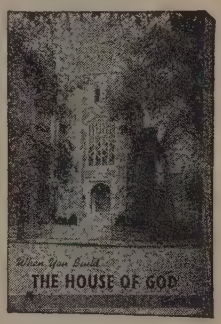

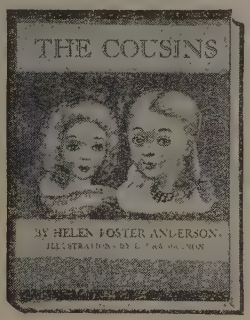

A JUVENILE

The Cousins. By Helen Foster Anderson. Illustrated by Laura Bannon. Again, as in her earlier book, "The Enchanted Valley," Helen Foster Anderson has captured the simple enchantment of the Swedish countryside and has given a portrayal of childhood in that northern land which contributes to the uniting of all children everywhere in a good and glad comradeship. **$2.00**

Published September 1st.

LOOKING FORWARD TO CHRISTMAS

Another new Augustana Christmas Service for the Church School will soon be ready. CHRISTMAS EVERYWHERE by Ruth Youngdahl Nelson, the new 1946 Christmas Service will have three parts, successively, Christmas in the Schoolroom, Christmas in Homes and Churches, and Christmas for All the World. A most appealing feature is the dramatization by smaller children of the Bethlehem Scene. The service is simple, natural and flexible. Because it has child appeal it may be expected to appeal to older people.

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However, these figures are serving as a mighty challenge in the proposed advance. The goal is 150,000 in Sunday school in 1950. Trained workers are busy throughout the Synod, conducting institutes and working with the local church staff in an effective way. This emphasis calls attention to the inevitable fact that if we fail to bring the children into the Kingdom and to surround them with Christian nurture, we will fail all along the line. The director of parish education of the Synod, Dr. J. Vincent Nordgren, has put it well in these words: "The big question, however, is not one of method and organization. It is one of dynamic. The dynamic of evangelism is far more important than technique. The first century Christian Church had its Paul with his mighty passion for souls, its Philip who found Nathanael, its Andrew who brought the good tidings to his brother Peter. If that dynamic be missing—and it is definitely related to a personal commitment to Christ and an appreciation of the worth of a human soul—the technique will be of little avail.

"But if evangelism is to be effective, it must be positively related to instruction in the Christian faith. It would probably do more harm than good to put great effort into acquiring thousands of new members if little concern were given to helping them know what it is all about. A vital relationship to Christ and His Church must have depth and stability."

Forward with an Enlightened Constituency

Shall we place such a colorless and seemingly commonplace project as "Church Paper Week" with these other two as if it could compare with them in significance? Well, I think this effort to get a church paper into every home belongs in this category of projects vital to the future of the Church. The slogan for the project is "A Reading Church Has a Future." This church paper extension program is being carried on intensively during the month of October. At present we have one subscriber (for either *Augustana* or the *Lutheran Companion)* for every seven confirmed members.

Dr. P. O. Bersell, president of the Synod, puts the issue before us in these discerning words: "Homes! Yes, that's where the children and young people are. That's where the future of our Church is being fashioned. If the church paper is not on the family reading table, if the new generation is not fostered to read such literature and thus gain both information and inspiration concerning its own Church, the hope for the future of that Church is rather dim. The development of a reading Church is thus insurance against future failure because of ignorance and apathy, which two generally go hand in hand."

These are among the major challenges before us. If, under God, they are fulfilled in lives yielded to Christ, we will be truly on the march with Him and for Him.

Lutheran Free Church

By H. C. Caspersen

New School Year at Augsburg

WEDNESDAY morning, September 25, Augsburg College and Seminary began its seventy-seventh school year. The opening services had to be held at the Lutheran Trinity Chur in order to accommodate the lar attendance. The number of reg trants is now over 700, by far t largest in the school's history. A available lodging facilities have be secured, including a large part of t spacious Riverside Chapel belonging the Westminister Presbyterian Churc

Dr. Bernhard Christensen, preside of Augsburg, gave the opening addre to 700 students and others who fill Trinity Church to capacity.

One new course has been added the college curriculum—a college bus ness administration course—w h i c promises to be popular. Eighteen ne instructors have been added to the co

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Luther League Convention

The annual convention of the Luther eague of the Lutheran Free Church et during the last week of September Medicine Lake, a beautiful summer esort eight miles west of Minneapolis. fore than 300 were in attendance. he program was given by pastors nd teachers of the Free Church and thers. The meeting lasted four days. r. Christensen gave a series of Bible udies and Dr. T. O. Burntvedt reached on Sunday. This was the eague's 25th anniversary.

Pastoral Changes

The Rev. George J. Knudson, who as served the St Petri Lutheran hurch, Minneapolis, the past eleven ears, has accepted a call from Our aviour's Church, Marinette, Wis. He reached his farewell sermon in St. etri on Sunday morning, September 0. Pastor Knudson's successor will e the *Rev. L. Warren Hansen,* army haplain and former pastor of the Zion utheran Church of Tacoma, Wash.

The Rev. P. G. Sonnack, who for fifeen years has served Our Saviour's hurch, Marinette, Wis., has accepted call from the Pontoppidan Church, llendale, Minn., and moved there with is family in August. His predecessor, he *Rev. Clifford Olson,* has moved to lew London, Minn.

The Rev. Bernhard Helland, pre-war issionary in Santalistan, India, has, vith wife and daughter, returned to ndia; they went by airplane the last veek of September. Pastor Helland vill take over the superintendency of he Mission. The Santal Mission was ommenced more than 70 years ago y the famous Norwegian missionary, ars O. Skrefsrud, and the well-known anish pastor, Hans Børresen. Skrefsud translated the Bible into Santali nd compiled a dictionary of the difcult language. Skrefsrud was world amous as a linguist, missionary statesman, and a humble Christian. The rincipal church of the Mission is the benezer congregation where the Helands will reside. Mrs. Helland will upervise the schools.

Dr. Kristoffer Hage, graduate of ugsburg College and Seminary, and he medical department of the Uniersity of Minnesota will go to India s medical missionary this fall, accomanied by wife and two children.

Dr. Roan Passes Away

The well-known Minneapolis physician, Dr. C. M. Roan, departed this life n September 11 as he was sitting in a roup of professional and business men n downtown Minneapolis. Funeral ervices were held Saturday, September 15, at Central Lutheran Church, of which he was a member.

Dr. C. M. Roan was born near Osakis, Minn. His father, Ole Johnson Roan, had come from Norway in his early youth and had served in the Civil War. Dr. Roan was a graduate of Augsburg College and the University of Minnesota medical department. Later he studied at medical departments of New York University and Tullane University, as well as other medical institutes. He was active in civic affairs and was at one time candidate for mayor of Minneapolis. He lectured extensively on medical and social questions, and was always active in church work. He leaves a widow, the former Miss Marie Sletten, and four children.

Lutheran Editors Meet

The Lutheran Free Church Publishing Company was the host to the annual meeting of the National Association of Lutheran Editors and Managers on September 11 and 12. Almost all the editors and managers were present. Lectures were given, followed by discussion, and a fine social time was enjoyed by all. Next year's meeting will be in Columbus, Ohio, also in September.

Change of Name

The Lutheran Free Church Publishing Company has decided to change the name of the firm. The printing establishment and the book shop are henceforth to be known as *The Messenger Press.*

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No Real Upsurge In German Church

Embittered and Hopeless Youth Constitute Serious Problem, Says Cavert

NEW YORK—While the Church remains an important factor in German life, there is no indication of an upsurge in spiritual interest among the people, Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, declared here.

Addressing the first fall meeting of the Council's executive committee, Dr. Cavert reported in detail on his recently-concluded mission to Germany as Protestant liaison representative between the German Churches and the American Military Government.

"The expectation of many people that after the war the German Church, because of its record of resistance to the Nazi regime, would have a great rebirth of popular support, now seems to have contained a great deal of wishful thinking," he said.

The German Churches operate under tremendous difficulties, according to Dr. Cavert. Few religious periodicals are published, the lack of transportation facilities hinders pastoral work, the zonal division of the country impedes contact among church leaders, and clergy and laity alike are constantly struggling to eke out a mere existence, he explained.

More People Attend Church

While discounting the possibility of a German religious revival within the near future, the Federal Council executive pointed out that church attendance has increased considerably over the pre-war and war-time period.

"It would certainly be safe to assert," he said, "that more German citizens assemble every week in the church than under any other conditions."

The disillusionment and "embittered hopelessness" of German youth confront the Church with an "acute" problem, Dr. Cavert said. Many young people, he explained, believe they have been betrayed by National Socialism and have lost their ideals; others "look back wistfully to the Third Reich and say that in those days they had something to look forward to, whereas today there is no future for them."

Taking issue with critics of the German churches who find a lack of imagination in their approach to youth, Dr. Cavert pointed out that national youth enlistment campaigns and similar efforts to attract young people, which are familiar devices in America, appear to the German Church to lack spiritual quality and depth.

Real Danger Is Nihilism

The real danger in Germany at present time, Dr. Cavert told the eral Council committee, lies not new upsurge of militarism but in growth of a nihilistic spirit."

Describing present-day Germany a "spiritual vacuum," he said mos the people are dominated by a m of "weary cynicism, frustration, h lessness, and disillusionment."

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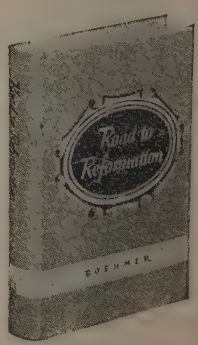

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piscopalians on Record For World Government

clare for International Legislative Body Elected by People of Member Nations

PHILADELPHIA, PA. — President Truman and Congress were urged unanimous vote of the two legisla- e bodies governing the Protestant piscopal Church in America to take e lead in making the United States more effective instrument of world vernment.

The resolution was a milder version one introduced earlier in the urch's House of Deputies by former preme Court Justice Owen J. Rob- ts. His resolution stressed the in- lequacy of the United Nations and lled for the establishment of a world- de federal democracy.

When the Roberts measure was ought before the House of Bishops r debate, several members protested, mplaining that it was too harsh in judgment of the United Nations.

A substitute resolution, concurred in Justice Roberts and prepared by shop Frank W. Sterrett, of Bethle- m, Pa., acting for the Church's com- ission on international relations, was en offered and unanimously adopted both houses.

Stronger Than United Nations

The resolution, although describing e UN as the "best hope and the only tablished agency which the peoples the world can at this time pursue e establishment of world law," de- ared that "for the establishment of during peace, a much stronger in- rument of world government is re- isite."

The resolution then asserted it is the nviction of the convention "that ace among peoples and between na- ns can be maintained only under w which involves a representative gislative body elected by the people the constituent nations, whose laws all be addressed to the citizens, in- vidually interpreted by peoples' urts, and enforced by an executive swerable to the people."

Representatives of the United States, added, "should be empowered to dis- ss the organization of such a federal rld government with the representa- es of any other peoples able and lling to join such a union."

Discussing the problem of control of mic power, the resolution asked the esident and Congress to "persuade e nations to grant to the United Na- ns jurisdiction and power, not sub- ct to veto, to enact and enforce roughout the territories of all nations laws and regulations to control the development and use of atomic energy."

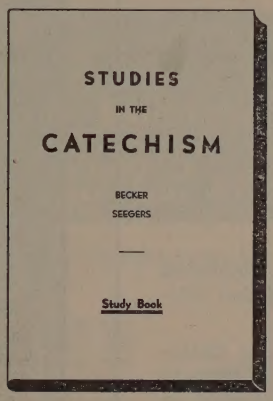
It was proposed that existing international agreements for the protection of health and welfare be supplemented and expanded and that the principle of world government be extended to other fields which affect or may effect relations between nations and the peace of the world.

Swedish Free Churches To Win Concessions

STOCKHOLM — Far-reaching steps to liberalize the status of Free Churches in Sweden are being considered by a parliamentary committee here.

Proposed new legislation would give a larger measure of religious freedom to free churches, afford greater relief from church taxation, and give Free Church pastors the right to officiate at weddings. It would also provide greater freedom of action for religious groups seeking to secede from the State Lutheran Church.

Among the larger Free Church bodies in Sweden are the Baptist, Methodist, and Pentecostal sects. There are small groups of Quakers, Seventh-day Adventists, Mormons, and Christian Scientists, and in addition there are about 22,500 members of the Salvation Army.



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Warns Against Growth Of World Suspicions

Federal Council Declares Distrust Must Be Checked to Avoid War

NEW YORK—Unless the great powers can find means to check mutual fear and distrust, the world may be plunged into a new world war, the Federal Council of Churches warned here in its annual World Order Day message.

Declaring that tensions between the Soviet and Western powers "dim the prospects for just and durable peace settlements, and heighten the terrible insecurity of this atomic age," the message added: "If there is to be sufficient world order to prevent chaos, international relations must be changed at their source—in the spirit of man."

Without a "moral transformation in the hearts of individuals and in society," said the message, "the seeds of pride and selfishness will surely produce the bitter fruit of a new and more terrible war."

The messages listed the following five "imperatives" for Christian citizens:

"It is imperative that we, as Christian citizens, become more informed about the basis of peace and take an active part in the shaping of foreign policy, by expressing clearly, each in accordance with his own conscience, approval or disapproval of measures proposed.

"It is imperative that we join with fellow Christians in the corporate world order programs of our Churches to mobilize the Christian world community for action, and to project Christian principles into the peace settlements and the United Nations.

"It is imperative that we stand steadfast against all reckless efforts to solve the tensions of our times by violent means as well as against any weak surrender to these tensions in the form of defeatism and despair.

"It is imperative that we build up and sensitize the moral conscience of the people and a will to peace with justice which is both patient and persistent.

"It is imperative that we intensify our efforts in every field for the establishing of a deeper sense of brotherhood, through sacrificial giving to help heal the wounds of the world, through more devoted support of the missionary enterprise, through clearer manifestation of the Christian faith in our daily lives."

Illinois Supreme Court Upholds Released Time

Springfield, Ill.—The Illinois Supreme Court has affirmed a Cook county superior court ruling upholding constitutionality of the Chicago board of education's practice in releasing pupils from school to attend religious education classes.

The superior court ruling had been appealed by Ira Latimer, director of the Chicago civil liberties committee. Latimer contended the board of education practice "violated the American principle of separating Church State."

The Supreme court, in an opin written by Justice William J. Fult of Sycamore, declared, we concede t the board of education should not h sustain or support any school contro ed by a church of sectarian denom ation or aid any church or sectar purpose.

"On the other hand, we do not de it the duty of a school board to be h tile or antagonistic to religion churches."

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Six Churches Endorse New Protestant Council

Union Planned of Federal Council with Seven Other Church Agencies

NEW YORK—Six Protestant denominations have to date signified their willingness to participate in the formation of a National Council of the Churches of Christ in America.

The proposed Council would merge into one inclusive cooperative organization the following eight major Protestant interdenominational agencies: the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the United Council of Church Women, the Missionary Education Movement, the United Stewardship Council, and the Council of Church Boards of Education.

Under the terms of the merger each agency must approve the proposal which is in turn presented to their constituent denominations or boards for final acceptance. A suggestion now being studied by the eight bodies would permit establishment of the National Council after the affiliates of two or more of the interdenominational groups have approved it. Effect of this suggestion, if agreed upon, would be to shorten considerably the time needed for ratification of the proposed over-all council.

The six denominations which have endorsed the National Council are the Protestant Episcopal Church, the Presbyterian Church in the U. S. A., the Disciples of Christ, the Congregational-Christian Churches, the Evangelical and Reformed Church, and the Reformed Church in America, all affiliates of the Federal Council. Membership in the other agencies is composed mainly of mission boards, religious education councils, and other similar groupings.

Of the eight interdenominational agencies, the following have approved the formation of the body provided their constituent boards or denominations take similar action: the Federal Council of Churches, the Council of Church Boards of Education, the International Council of Religious Education, the Missionary Education Movement, the United Council of Church Women, and the United Stewardship Council. The Foreign Missions Conference will take a final vote on the proposal at its 1948 meeting and the Home Missions Council has deferred action until approval has been voted by two-thirds of its member boards.

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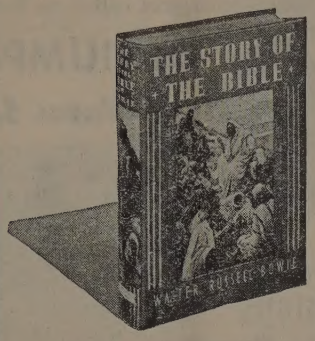

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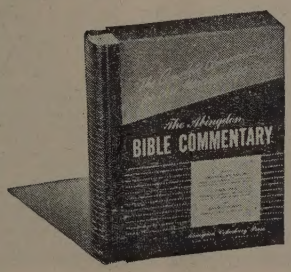

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Declares Christians Are Defeatist on Drunkenness

RIDGECREST, N. C. — American Christians are showing a defeatist attitude toward the prevalence of drunkenness and debauchery, Dr. Courts Redford, associate secretary of the Home Mission Board of the Southern Baptist Convention, declared here.

Speaking at a session of the denomination's Woman's Missionary Union conference, Dr. Redford asserted that "crime in the territory of the Southern Baptist Convention last year cost us eight times more than we spent on all our church work put together."

Pointing out that last year Americans spent four times as much money for liquor as for church work, Dr. Redford said, "Church membership is now more than 50 per cent of the nation's population, but indifference to crime and intemperance on the part of church people is responsible for the increase in lawlessness and personal degradation."

Methodist Clergymen Told To Talk More About Sin

LONDON — Reincorporation of the old-fashioned word "sin" in pulpit vocabularies was urged here at the annual conference of the Methodist Church in Great Britain. The suggestion came from R. J. Soper, newly-elected vice president, who called for a wide-spread Puritan revival, especially among youth.

Asserting that modern youth's moral code "seems to many of us to be without morals and without code," Mr. Soper declared that "sin" represents this state of affairs more accurately than such substitute phrases as "moral laxity," "moral delinquency," or "sexual irregularity."

A committee report called on British Methodists to accept divorce "with Christian patience and charity," and suggested the establishment of discipline committees to consider requests for remarriage. Under present rules remarriage in the Methodist Church is only permitted to the "innocent party" in a divorce.

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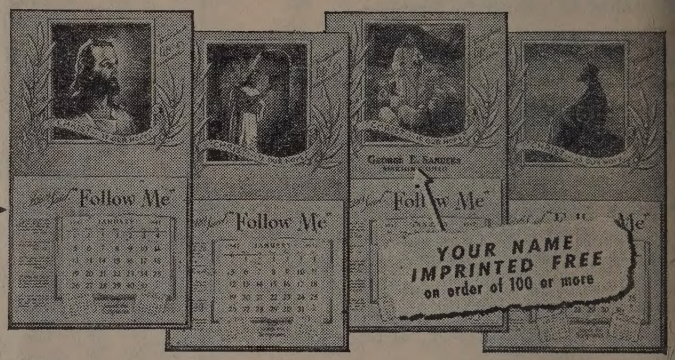

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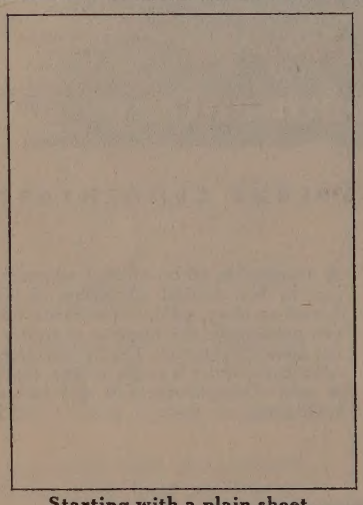

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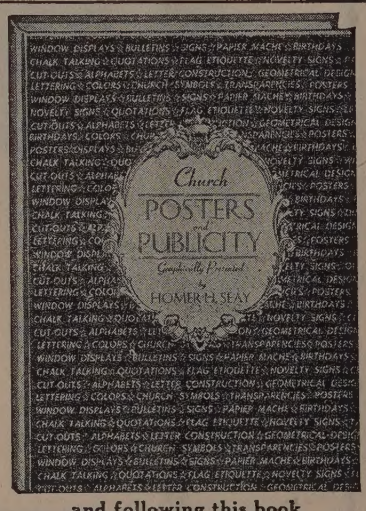

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